

A
DISCOVRSE
OF THE TRUE
and visible Markes of
the Catholique
Church. 202. 8.

By T. B. K.



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Elis mo: gan fib
hota



A TREATISE OF THE TRVE AND
visible Notes of the Catholike Church.



M **E** **P** demaunde at
this daie, concerning
the markes and au-
thority of the church:
the question beeing
rayled by those, who,
when they see their
erroures to bee refelled, by the worde
of God, obiect vnto men, that are vn-
skillfull of these matters, the sacred
name of the Church: and by heaping vp
the disputations of annicient fathers a-
gainst heretiques, they bring vs into
hatred, as though we had corrupted both
the bookes of Gods worde, and also as
though by violating all authority of the
church, we had (after the example of the

[a] *Donatistes*) set [a] They were so called of one Dona-
vp altar against tus, who baptized such as imbraced his o-
altar: to be short, piniōs, thogh they were baptized before,
as though be- and made a schisme in the Church, about
cause wee haue the yere. 334.

Shaken of the yoke of Babilon, wee had
A. forsaken

foraken the Church, without the which
notwithstanding (euen as we our sel-
ues confesse) there is no saluation. And
neither doth this subtle kinde of reason-
ing, dryue alway the vnskilfull onely,
from the knowledge of the truth, but al-
so causeth, some euen amongst them,
which seemed most stedfast to wauer.
Furthermoze, by this occasion very ma-
ny take counsell betwene both sides,
and as in opinions, they indeuour to
mingle light with darknesse: so also in
discerning of the true Church, they la-
bour to mingle the bastardly or false
marks, with the true and proper marks
therof. But except men would willing-
ly be deceiued, the deceit of these men,
might be very easely perceiued and a-
uoyded. For, first men should demaund,
what that Church should be, before they
determine of the boundes of hir autho-
ritie: which order they that doe not fol-
low, commit truely that grosse error,
and worthy of stripes, which they call

Men must
first define
the Church,
before they
enquire any
thing of the
authoritie
thereof.

[a] That is, the begging or taking of [a] *Petitio principij*.
that as granted: which is in cōtrouerſie Go to then let vs see
what these men meane by the Catho-
lique

lique Church.

These men holde (what so euer they dissemble) that the Church (in which we ought to abide, if we will be saued) is an assemblie of Bishops, whose calling and names may bee set from the Apostles them selues. We say that this succession which is meere personall, neyther is the Church, neither any whit at all pertayneth vnto those that alleadge the same.

That the Catholique Church is not rightly called euery congregation, in which I is a succession of Bishops.

That it is not the church, may appear euen vnto very children, first by this, y vnder the name of the church, properly taken, it is certain, that not only the Pastors, but also the flocks are comprehended: Now it is altogether ridiculous to define a part, as the whole it selfe, because by that meanes the whole and the parte, shoulde be one and the selfe same thing.

I The order of Bishops is not the church.

They reply, that they vnderstand together with the Pastors, the very flocks them selues, cleauing vnto them. But this thing is also ridiculous, seeing that both hereticall, and backsliding Pastors, may succeed Pastors of sound iudge,

The consent of a bishop and of a flock is not alwayes I a note of a true church.

iudgement, and hereticall flockes true
 2 sheepe: and some times in deed the Pa-
 stors are hereticall, and the sheepe, true. &
 contrary wise, true pastors maie haue
 hereticall sheepe. When that thing fal-
 1 leth out: to wit, that both the Pastors
 and the flockes, are hereticall, the verie
 aduersaries them selues dare not deny,
 but that such a whole church, (although
 it haue had auncestors in deed Aposto-
 lical, & both the pastors and the flockes,
 do agree amongst themselves in falling
 away) is yet notwithstanding altogea-
 ther a false Church, vnlesse they will
 take these speeches, to wit, to be hereti-
 call and vniuersall, for one and the selfe
 2 same thing. But in the latter case, at
 least wise in one parte, there is founde
 falsehood, although on both sides that
 personal succession may be found. Ther-
 fore neither the succession of persons by
 it selfe, neither such manner of consent,
 doth of necessitie proue a true Church,
 for as muche as, where both are found,
 yet some times there may be a false
 church: and there in some sort may be a
 true church, where the pastor dissenteth
 from

from the sheepe, or the sheepe from the pastor. Now, that men may, by examples both past and present, proue that these things haue too oftentimes fallen out, no man I suppose will denie.

But againe they say, that they dispute not of particular Churches, which they graunt may fall away, but of that Catholique or vniuersall Church, which is *1. Tim. 3. 15.* the pillar & foundation of truth. But how I pray you do they define this catholique Church. Firſt by a certaine place, as I those that will haue catholique and Roman to be all one: Secondly, by the multitude, as they which vphayde vs with ſelwnesse. Let vs see, therefore what manner of arguments these be. They be (if they be kept within the iuste rules of reasoning) vnlesse I be deceaued, these and such like. The church of Rome teacheth so: very many, in respect of a very few so beleue, and so it was from hand deliuered vnto vs. Therefore this is the catholique truth. But who is so far void of all reason, that he seeth not here againe, *Petio principij*, and the thing in controuersie to be taken as graunted?

2.
Catholique
and Roman
are not all
one.

Shew vs therefore, ye Sophisters, or
at least wise teach vs probable, firste
how a part should be & whol (if we may
graunt vnto you your Romish church,
to be a principall member of the catho-
licke church). And then from whence, I
pray you, haue ye learned, this Romish
Church, to be ordayned for a perpetuall
rule of truth: and from whence haue ye
drawen that to be true, which is appro-
ued of the greatest number? Merely ye
shall neuer proue this, out of the bookes
of the old or new Testament. For those
corrupt argumentes: *Vpon this rocke*
I haue builded my Church: I haue prayed
for thee Peter that thy fayth faile not: and
that saying of Christe thise repeated,
feed my sheepe, with men not altogether
ignozant of these thinges, need not any
further confutation. But happely, ye
will proue it out of the writings of
auncient fathers. As though soe sooth it
were the same thing, to commend the
faith and religion of the church of Rome
(as long as it was worthy praise) and
to establish hir for the catholicke church,
or a perpetuall rule to the catholicke
church.

Mat. 16. 18.

Luk. 22. 23.

Ioh. 21. 15. 16

church. And seeing that by the name of the church of Rome (if these flatterers will speake that they thinke) they doe vnderstand no other thing, than the bishop of Rome him selfe, what madnesse is this, I beseech you, to haue the deciding of so great a controuersie, to depēd vpon y^e seat, in which their owne writers being witnes, not so much the monsters of men, as Sathan himselfe, doth seeme to haue sit so many ages together.

These men replie, that the dignitie it selfe, and the authoritie of the seate, is not taken away by the faults of the persons: euen as the Leuiticall high priesthood, was true then also, when it was exercised by vngenerous and wicked high priestes. And neither do we thinke that either the dignitie, or els the efficacie of the ministerie, may be abolished, thorow the faultes of the ministers. (which thinge these men yet thinke when it pleseth them, as they that hang that their transubstantiation, vpon the intēt of their sacrificing priestes a very rotten coard surely) but this we say that (their principle being graunted, to wit,

I

that the Bishop of Rome is that head, that should stand the catholicke church, as in stead of a soule) it must altogether followe, that this head be wise, if they will haue all his members, that is, the particular churches to be wise: And againe, if that be frantick, that the whole churche must be franticke also. Now, that the Romische bishoppes haue beene franticke many ages together, not onely as priuate men, but specially also as Bishops: that is to say, that euery one of them almost haue bene, not onely the moste wicked of all men in respecte of their conuersation, (which thing these men cannot denie, vnlesse they woulde rather be conuincd by their owne testimonies:) But also as concerning the points of our religion, whilst that, partly they haue neglected all true religion, and partly also haue set them selues against it, so much that (which thing two or thre ages ago Petrarcha hath written, whose verses they commend.) Rome hath beene a thousand yeares at the least, the temple of heresie, and hath utterly subuerted (as much as was in hir)

all

all the offices of Christ, yea so far forth
that she hath exalted hir selfe, aboue
Christe him selfe (as the Apostles Iohn
and Paule: greater than all exception
haue fore tolde: all the beste approued
writers, Greeke & Latin, being the bi-
shops of other churches, so interpreting
the same) vntil we haue sufficiently
heretofore proued it, we are ready againe
to proue it, before all byright iudges.
Let this controuerſie therefore, be firste
decided, O yea Sophisters, before that
ye of this fained foundation, as it were,
graunted vnto you.

But go to, let vs graunt that the By-
shoppes of Rome were suche, whose so
great and large succession is alleadged
by these men. Alho yet vnlesse he be vt-
terly out of his wittes, will therefore
conclude, that the bishop of Rome, is the
vniuersall head, to whome who soeuer
doth cleaue is to be iudged a true mem-
ber of the catholicke church: And yet
these be the sophistications of these god-
ly-fellowes, which will haue catholicke
and Roman to be one and the selfe same
thing: to wit, because Paule wrote, that
in

Rom. 1. 18. in his time, the faith of the Romans, was famous throughout all the world. But how much more rightly now, may we say, that the stench of that whore, hath not onely filled the earth, but hath ascended also, euen to heauen: and that excellent epistle of the Apostle written to the olde Romans, ought now truely to be written against the Romans their successeors.

2 Let vs now come vnto those, who seeme their catholicke church, by the number and glorious shew of pages or seriaunts. Merely if these men speake truth, Christ and his flocke, shall iustly be pronounced excommunicat, and that multitude shal be the catholicke church, which so often times cried out, Take him

The Catho- like Church must not be esteemed by the multitude.

Mat. 26. 23. away; take him away, crucifie him. The Apostle also shal be found a liar, writing to the Corinthians: Brethren yee see

1. Cor. 1. 26. your calling: that we are not many wise according to the fleshe, nor many mightie, nor many noble: to be shote, then these men shall be worthe, (whom to confute we may take paines) when either by reason or examples, they shall proue, that there are

are more wise men than fooles. Now then, I thinke it doth sufficiently appeare, that, by this bare successiō, which they brag of, that true catholike church, wherein we must abyde, cannot be discerned from the false Church, from which we ought of necessitie to depart.

But yet, before that we conclude this place, we muste resell an argument, which these Sophisters would haue to be deemed such a one as cannot be overcome. For say they, the fathers so dispute from the succession of bishoppes, against auncient heretiques. But againe what can be more corrupt than this subtle kind of reasoning: for this is that which is well knowne, euen to children which they are wount to call an elench,

[1] or a fallacy
of composition
and diuision.
First therefore
I deny, that a

[2] The fallacie of composition or diuision is a false conclusion, made by a wrong application of wordes alleadged or spoken: referring that to one, which is alleadged, or spoken to another.

How the fathers vsed the argumēt of personall succession.

ny of the auncient fathers, were myn- ded to vse the recitall of Bishops, but to haue recourse rather euen to the Apostles. And why so: that the authoritie of doctrine,

doctrine, rather than of persons shoulde
be maintayned: But these men obiect
vnto vs, the succession of their bishops,
not in deed bishops so far letting passe
the mention of that Apostolicall doc-
trine, that they woulde haue it accoun-
ted a wicked thing, to demaund it at his
handes, that woulde proue him selfe to
succeed the auncient bishoppes. Now I
pray you, howe many authoꝝ of blas-
phemies, haue sit in those chiefe seates
of *Alexandria, Antioch, Constantinople*?
yea, what seat will these men shew me
some what more famous, where some
hereticall bishops, haue not helde their
seate? And as touching the Romishe
chaire, from which these men by a rotten
coard hang the catholique church. Ho-

[a] Monothelites, were certain heretiks ^{norius the} [4] Mo-
about the ycare. 565, who affirmed that ^{nothelites,} openly
there was but one will and one action in ^{condemned of} y
Christ: denyng that there was in him two ^{first general coun-}
naturall willes and actions, which might ^{cell and priuate-}
answer to his two natures. ^{ly of} Agatho an

other Roman bishoppe: and Iohn the
22. thinking euill touching the soule of
man: in like manner condemned of the
colledge

colledge of Sorbon in Paris, were founde
to haue sit in that seate. To let passe,

[a] *Liberius*; [a] *Liberius* for ambitions sake fell into

[b] *Vigilius*, the Arrian heresie.

and [c] *Anastasi-* [b] He, while *Silueri* the Pope liued (by
us, whome I see the aide of *Belisarius*, the captaine of the
of some to be ex- emperors armie, obtained the popedome.

cused, although [c] He meaneth of *Anastasi* the 2.
Gratian. 2. *Disti-* who fell into the heresie of *Arrius* and *Eu-*
tiches, which heresies *Acatius* also himself
I 9. reckoneth did propound, about the yeare, 484.

this last also as an *Acatian* heretique a-
mongst the condemned Popes.

But if any man would obiect, y these
are blotted out of the number of By-
shops, and therfore are not comprehen-
ded in that title or role of succession: yet
this he shall be inforced to graunt vs, to
wit, that the succession of y seat of Rome
was then at the least broken of, when
these were therfore blotted out (which
persons notwithstanding they themsel-
ues as yet number in their catalogue)
because they had declined from the Apo-
stolicall doctrine. Whereupon followeth
that which *Tertullian* rightly affirmeth. *Tertullian.*
that religion ought to be proued or tried
not by the persons, but the persons by re-
ligion.

ligion. But here truly I confesse, that I do somewhat overshoot my self, for seeing the question is of doctrine, what doth this appertaine, to the Bysshops of the Church of Rome, whome all Christendome knoweth nowe so manye yeeres, to haue beene for nothing lesse carefull, then for anye doctrine, eyther true or false, but onely for to establish and enlarge their owne tyrannie.

But they will say, no man hath condemned these Popes. I confes it. For who would haue taken to himself this lawfull authority against their tyranny, who had perswaded all men, that they ought to be iudged of none? Therefore there hath bene not of late onely, but many ages together, not an interruption, but a full abruption or renting of the succession of Rome, from the body of the catholique true church, except peradventure these men iudge, that it is something lesse, eyther to believe nothing, or to teache nothing, than to be an Heretique.

And I beseeche you what impudencie is

is this, to haue the knowledge of trueth to hang vpon succession: wheras on the contrary, these men themselues can not deny, but that the trueth ought necessarily to go before succession.

True doctrine ought to go before true succession.

The Christian church in the time of Christe, coulde not be knowne by the succession of Persons.

Heb. 7. 16. 17

And these Sophisters, if they had bene in the times of Christ, by what Bishoply succession, would they haue acknowledged the true church: surely not by the title or name of the Leuiticall high priests: because that priesthood was then at an end: and Christ cannot be called the successour of Aaron vnlesse Iudaisme be agayne established: wherefore also he is sayd to be made a high priest, not according to the order of Leui, but according to the order of Melchisedec, Therefore the holy men at that time, acknowledged the Catholique church, without the marke of personall succession: to wit, by the comparison of the doctrine of the Prophetes, with the doctrine of Christe him selfe, and the Apostles. Which is so farre true, that on the contrarye, none haue lesse acknowledged Christe, than they that haue cleaued to a Bishoply succession. Therefore that personall suc-

succession, is no true and perpetuall
marke of the Catholique church.

These men happely, beeing driven
from the Leuiticall succession, will a-
gain obiect, another succession from the
Prophetes. But neyther so, shall they
speake the truth, if they stick in the per-
sons them selues, for the succession of
Prophets was not perpetuall, no more
than the succession of Priests: yea rather
it was broken of a long time, especially
after Malachie. They wil also obiect vn
to vs that saying: *The Scribes & Pharisees*
sit in Moses chaire. But agayne they
should remember, y same Christ to haue
said: *Take heede of the leauen of the Phari-*
sees: & therfore by that saying of Christ,
we are not called backe to a succession
of persons, but to a succession of doc-
trine.

Mat. 23.2.

Mat. 16.6.

But I haue besides an other thing
more peremptorie (as they themselues
speake) to aunswere agaynst that, in
which these men falsly boast theselues,
to followe the authoritie of the Fa-
thers in discrying the church, by which
thing also their wilines may more and
more

more be made manifest. I denie there-
fore, that any of the auncient fathers
haue at any time made mention of this
succellion, but either against Schisma-
tiques, whilst yet a lawfull succellion
remayned, (as it was done against the
Donatistes) or againste them, whiche
brought forth new bookes of our religi-
on, as were, in the beginning almost an
infinite nu-
ber as [a] Si-
mon, [b] Va-
lentine, [c]
Basildes, [d]
Montane, to
conclude
Whole troupe
of most
shamelesse
men. After
this sort the
Fathers of
right iudge-
ment, ga-
thered and
referred a-
gainst these

[a] I suppose that he spebeth here of Simo Ma-
gus, mentioned in Act. 8. of whom many things
are writte in the old writers, specially he affirmed
that Christe was not come, neither suffered any
thing of the Iewes, but that he himself was Christ
[b] He amongst other things taught, that Christ
the sonne of God, tooke not mans flesh of the
virgin, but that he had a spirituall or heavenly bod-
dy, which passed thorow the virgin Marie, as wa-
ter thorow a pipe or Conduit. He was about
the yeere. 150.
[c] He affirmed, that Christ appeared not in the
substance of flesh, but in a phantastickall body, &
that one Simon vvas crucified in his steede, a-
bout the yeere. 124.
[d] He taught that Christe vvas not very man,
and that he ascended into heauen without his
flesh, and first made lawes for abstinence from
meates and marriages, hee vvas in the yeere.
180.

Such as pretended to be inspired vith reuelations. The Messalian heretiques were so called, who affirmed that baptism and the Lords supper did neither profit nor hurt, but that those which gaue themselves to prayer onely or sleeping should be inspired vith the spirite, vvhich being once receyued, afterwards they had no need of the word, or any other exercise of godlines, but that he that was so inspired, was altogether without sinne, and did foresee things to come, and did sometimes behold God with their eyes.

[c] *Enthusiasts*, saying. If your doctrine be true, eyther there hath not beene ever yet anye church, or the doctrine which you alleage is old and ancient. But that both these things are false, appeareth by that, both because the apostles haue gathered together the church of Christe, and you teach your doctrines, as taken not out of the writings of the Apostles, but as newly reuealed unto you by the holy ghost. And againe, (sayd the fathers,) both these things appeare by that, that we count the beginnings of our churches, by ascending upward, euen to the Apostles

themselves: but you could not haue received from the Apostles your things, which ye first deuised.

Here remained one thing, which the moste subtile of those moste fantastickall persons objected, to wit, that all things were not reuealed to the apostles, and therefore that men ought to beleue their reuela-

revelations also. But *Tertulian* (whom I marvaile, could after ward be deceiued by *Montanus* holy ghost) most plentifully, and strongly confuteth this prescription, shewing that the Lord hath neither kept backe any thing from the apostles, (the chiefe builders of his church:) nor againe, that the apostles haue concealed any of those things, which they had receiued of Christe. After this sort I say, the fathers vsed the argument of the succession of persons agaynste those heretiques, altogether by demonstration as it were. But they vsed it not in like sorte, against

[a] So called of *Paulus Samosatenus*, who denied the sonne of God, to haue descended from heauen, but that Christ did proceed from Marie in the earth, hee was about the year, 372.

[b] So called of one *Sabellius*, who taught that there was but onely one person in the godhead & confessed that the trinity was distinguished in respect of names only, & not in respect of persons. He was about the year 320.

[c] So called of one *Arius*, who affirmed, that the Son was not truly & naturally God, neither coeternall with the father, but to haue had a beginning, & to be made of nothing, he was about the yere, 320.

[d] So called of one *Pellagius*, who held free will, and that every man might obayne saluation by his owne workes: that infants were borne without originall sin: and that Adam hurt himselfe onely by his fall. He was about the year, 466.

was not of the very booke, but of the meaning,

meaning, because this had beene verie
foliſhe.

Briefly therfore ſhall we ſee theſe two
thinges: that the ancient fathers,
whole authoritie theſe men haue
abuse, haue, neither at any time ſepara-
ted the ſucceſſion of their biſhops, from
the ſucceſſion of the Apoſtolicall doctrine,
nor haue ſet this ſucceſſion, againſt a-
ny other heretiques, but againſt thoſe,
of whom ſome new revelation was pre-

[a] They maintaine a-
mongſt other errors, re-
velations, and take a-
way the baptiſme of in-
fants.

[b] They (caſting a ſide
all feare of God vvhich ſo
ever) hold, that men may
lyue as they liſt.

[c] So called of one
Casper Svingfeldius,
vhich held the ſame mat-
ters, that the Anabap-
tiſtes do.

tended: As at this day of the
[a] Anabaptiſtes, [b] Libertines
[c] Svingfeldians. And there-
fore, for as muche as now the
controuerſie is, betwixt the
Romaniſtes and vs, for two
thinges onely, to wit, for the
interpretation of the Scrip-
ture: and whether the word-
tinges of the Prophetes and
Apoſtles, doe moſt fully con-
taine, what ſo ever we ought

to beleene, it is proued that they, in the
firſt point, impudently abuſe the exam-
ple of the fathers, in alleadging againſt
vs the argument of ſucceſſion: and in

the

the other, is ministred vnto vs as sure
weapon, to confute them. And that this
succession also was alleadged against
the Donatistes as chismatickes, this no-
thing toucheth vs, whom these men ac-
count, not properly for Scismatickes, but
for heretiques: of which thing not with-
standing, we will say some thing in his
proper place.

But go to, let vs gratify them a little,
and (which thing may be done without
any prejudice of the trueth). Let vs
graunt vnto these men how much soeuer
soeuer they can imagine, of that their
personall succession. What shall this
benefit you, help their cause?

For, that we may begin, at the high-
est step of their Hierarchie, or priestlike
gouernement, as they call it, that is, at
that vniuersall ministeriall head (vnto
whome they afterwarde, appropriated
the name of Pope, which before was
common to all Bishoppes,) they shal
as easely finde the Diuell him selfe in
the kingdome of God, as any such head,
either in the bookes of the newe Testa-
ment, or in the auncient church. For be-

a That the
false church
of Rome, is
not onely

not propped

vp, by the

2 argument

deriued fro

the personall

succession of

the apostles:

but also, o-

uerthrowen,

although

the questio,

be not of

the doctrine

b That there

was neuer

any Aposto-

licall, vni-

uersall mini-

steriall head,

and there-

fore that his

succession is

not Aposto-

licall.

rie children know this, how false, foliſh
and abſurd arguments they be, whatſo-
euer they bring out of the ſcriptures to
proue the ſame. And as concerning the
hilloz of that auncient purer church:
(that is to ſay, in this behalfe verelie,
euen to the tymes of that manſlaier
Phocas) they ſhall finde none, that ſo in-
terpreted the primacies, and glorious
titles, which are attributed to the biſhop
of Rome. (although in deed the biſhops
of Rome, ambitiouslie ſought nothing
more, and there wanted not ſome, who
moſt ſhamleſly euen then flattered the)
as that they did ſo, all that, geue this
degree of vniuerſall head vnto him.
Wherefore, they haue not Chriſt, nor Pe-
ter, but that moſt vile man of al, Phocas
I ſay, the empero, ſo the autho, of this
vniuerſallitie: and they haue Bonifacē
the thirde, the head or beginner of this
tyrannie: or (that I may vſe the words
of Gregorie the great himſelfe) the chiefe
or head of Antichriſtianisme: in ſo much,
that the Romiſhe popedome, doth but
onely ſixtene yeares at the moſt, goe be-
foze Mahumetiſme, or the turkiſhe reli-
gion.

gion.

But, by what sleighes, that monster hath vsurped, and attayned this tyrannie, who, I praise you, at this day can be ignozant, vnlesse he be ignozant of his stories, or whose eyes Satan hath blinded: yea, seeing that this most holy father, doth boast him selfe to be, not the successor of Peter alone, but of Paul also (whose heads being cut off, not so much by newes hang men, as by the Pope himselfe, he ingraueth in these his leaden scales): it must needs be, either that after ward two heads were growen into one, whose authoritie after ward, passed for sooth to this successor of them both: or els that neither Peter nor Paule, were this onely vniuersal, ministeriall head: except he woulde rather acknowledge, that the catholique churche, hath had at the beginning two heades vpon the earth.

But what say I: that I may speake nothing here of so many Antipopes, or Popes one against an other, when as Liberius and Damasus, at one and the same time, (as all men affirme), obtay-

ned that seate of Rome, where was then that one vniuersall head: And let these thinges be sufficiently spoken, touching the deliuerie of that spirituall sword from hand to hand.

And as concerning that other sword, which they call, secular or politiqne, wherewith they haue ouerthrowen all magistracie: From whence I pray you do they take the beginning of this iurisdiction: so, though we shoulde beleene that fable, of the donation or gyfte of Constantine, to be as true, as it was shamelesly sayned, yet truely it shal not be set from the apostles, but frō the emperoz: neither yet graunted by Christ, or by Peter, but by men. Which thing notwithstanding, was neyther lawfull so Constantine to do, nor so the Bishoppe of Rome to receaue, although it had beene willingly offered him. Wherefore, if they shall of their owne authoritie, requyre agayne these two feathers, the churche those former, to wit, the ecclesiasticall gouernement, and Kinges and Princes these latter, to wit, ciuill iurisdiction and authoritie (both which in their

their time shall come to passe.) this is
 to be seen, with then appeare, not the head of
 the church, but an unfeathered cuckoo.
 And these things concerning this head,
 haue I put down in few words, because
 they haue of late, by them of our side be-
 rie plentifully, both out of the worde of
 God, & out of the truest histories of for-
 mer times, & to be short, out of the testi-
 monies of y^e Popes themselves, ben mani-
 festly declared and plentifully proued.
 Now the head of this succession being
 cut off, what shall the rest of the body
 be, but a rotten and stinking carcase.
 Truly them selues are compelled to
 confesse, that the next degree vnto this
 head, to wit, the order of cardinales, as
 it is now, cannot be set from the more
 auncient time. Where follow primates
 and Archbishops, for scarce the verie
 name of Patriarchie, is yet remain-
 ing, and Mahomet, at the length hath
 ended the matter in con-
 trouersie, which firste
 arose, betweene the
 [a] Quartumvi, i, and af-
 terwards betweene the

That there
 can be noe
 Apostolicall
 succession in
 the Cardi-
 nales, Me-
 tropolitanes,
 Primates, or
 Archbishops.

[a] That is, those foure men
 that tooke vppon them, the
 government of the vvhole world
 he meaneth the foure Patriar-
 ches, to wit, Hierusalem, Alex-
 andria, Constantinople & Rome.

[b] Quin-

[a] That is the [a] *Quintessence*. Therefore the *N*
 sue me that take *scene* conuince it selfe, doth not refer
 vppon them the the beginning of these offices, to the
 gouernement of word of God, or Apostolicall insti-
 tution, epyther written, or not writ-
 ten, but to ancient custome. So that nei-
 ther can this succession, be thought to be
 Apostolicall.

The degree
 of Bishoppes
 wherein they
 are exalted a-
 boue the rest
 of the Mini-
 sters or Pa-
 stors, was vn-
 knowne to
 the Apostles
 and therefore
 that there is
 no Aposto-
 licall succes-
 sion therof.

There rest yet Bishoppes so called of
 them, to wit, which are set in euerie
 diocesse aboue ministers (for the other
 inferiour orders, these pleaders of succes-
 sion, nothing esteeme,) whose onely suc-
 cession neuerthelesse, hath some shew of
 Apostolicall succession. But it maye
 plainly appeare, out of the firste Epistle
 to the Corinth: not onely that there was
 no suche degree of Bishops ordeyned by
 the Apostles, as immediatly after ward
 was brought into the Church, after the
 times of y^e apostles: neither y^ether was
 any such allowed of the Apostle, to wit,
 y^ether should be one degree of a bishop,
 and an other of a minister, or that some
 man should be called a Bishoppe, not in
 respect of a flock, but in respect of his fel-
 low elders. For who doubteth, but that
 the

Notes of the Catholique Church.

the Apostle, woulde haue gyuen this
counsel vnto the Corinthians, or himselfe
woulde haue perfourmed it, or haue at-
tributed it to Cephas, or Apollo, if (which
thing Hierome hath written to Eusebius,
and in his commentaries vpon the first
Epistle to Titus) he had iudged this re-
medie profitable, much more necessarie,
for the bypocrytie of Schismes: But whe-
ther it were lawfull, to ordeyne this de-
gree in the Church, or not (for of this I
like not now to dispute) that thing is
not only apparant out of Hierom, vpon y
epistle to Titus; y Bishops are greater
than ministers, rather by custome, than
by the truth of the Lords appoyntment:
But also by witnessses which these men
(as greater than all exception), are ac-
customed to alleadge, as Lucius y Pope,
Clement the second, Anacletus (vnlesse
their Epistles be rather counterfaite,
which yet these men cite for authent-
icall.) Lombard in his fourth booke of sen-
tences the 24. distinct: Gratian, and to be
short Cardinal Cusan, in his booke of the
vniuersall vnitie, & Platina, in the life of
Pope Bonifacius y third: al which plain-
ly

Reuel. 13. 1.
Reuel. 14. 9.

by witnesse, that all this Hierarchie al-
priestlike gouernment aboue ministers
was devised by men, after the example
of the Roman empire, that is to say, that
it is the true Image of the beast, described
in the revelation of Iohn. For whose cause
some, in the beginning also did translate
which meant not to performe that which
afterwards ensued. The thing it selfe in
fine, taught vs, that it was a matter of
great importance to decline, even but a
nailes breadth from the word of God.

The conclu-
sion of the
disputation,
touching the
succession of
persons, (un-
dred from
the successi-
on of doc-
trine.

For, for as much as these thinges be
so, that is, seeing neither this succession
of persons, is a sufficient, true and pro-
per marke of the Church, nor (though
we should graunt it such) pertaineth a-
ny thing at all, to this popish hazard.
What is then the matter, wherein we
see some at this day so greatly to sticke,

[a] That is some that no small number (as though
fearefull & trem- [a] Gorgons head were cast in the
ble thing. way) goe backe: Merely this is the

strength of the spirite of error, that they
which are proued and pure, may be
made manifest.

Now let vs heare also, suche an other
testi-

testimonie of their impudencie: they saie
that to be iudged a Church; where
there continueth an ordinary calling, to
the holy ministration. But what other
thing is this, than (after the example of
that hostie of Chalcis) to set before vs a
gaine, the same meate new dress? Not
withstanding, because here againe, I see
some sticke as it were at a rocke, and
that, not without danger of shipwreck:
I will inlabour and that as it were by
the wind of truth, hence to deliuer them
that are cast vpon this coast.

Truely, if a man bid them declare vnto
vs, what they vnderstand, by the name
of ordination, (which requeste in this
question, is altogether honest and verie
necessarie) then the claues of these Li-
ons, will openly shew themselves. They
will alleadge, that of the Apostle: How
shall they preach vnesse they be sent: and
that saying: All things ought to be done in
the house of God, rightly and in order. We
agree vnto it. They will say, that, all
that order is comprehended, in the olde
Canons, which may not or ought not, by
any meanes be broken.

That the ca-
nonicall or-
deyning of
Ministers, is
not a perpe-
tuall and ne-
cessary mark
of the Ca-
tholique
Church.

Pastors must
in deede, al-
wayes be
sent by the
Lords, but
there is not
alwayes a
like order of
their sending

Rom. 10. 14.
1. Cor. 14. 40.

First,

First we answered, that it is plaine,
by the comparison of the very *Canons*,
that one, and the same order in the
Christian Churches, neither alwayes
hath beene prescribed, nor euerie where
kept: and that also, the diuersitie of cir-
cumstances, cannot suffer this, that one
order in these thinges, shoulde be euerie
where, and alwayes exactly obserued;
and therefore very vnseasonable, is the
observation, euen of the moste auncient
and best *Canons* required, as absolutely
and necessarilie to be kept. And if they
be here so impudent, that they will deny
this thing, truely I will conuince them
as manifest offenders. For, if it be vn-
lawfull, to omit any thing of the *Canons*,
without any exception: From whence
commeth that greate gaine, vnto the
court of Rome, by dispensation also euen
with the law of God: neither truely wil
I easely suffer my self, to be thrust from
this exception.

Although
the canon-
icall ordina-
tion be esta-
blished for a
perpetuall
maike of the
catholique
church, yet
it reproveth
the false
church of
Rome.

But go to, we are content here to do
these men a pleasure, let vs therfore say
(the disputation of this exception being
deferred) that vocation is an order, not
onely

onely agreeable to the worde of God, but
also euen to the verie auncient pure Ca-
non, by which an ecclesiasticall office, is
committed to some man. Let vs graunt
them also (yet with no preiudice of the
truth) that there also the true Church is
to be seene, where this order continueth
sound and pure, yet I say, that by that
meanes, it most certainly appeareth
that that Popishe Church is, nothing
lesse than that catholique church, whose
name it chalengeeth to hir selfe: For tell
me, what is this order: to wit, that a
lawfull knowledge of learning, and of
manners going before, and the order of
ecclesiasticall degrees beeing not rashly
violated: some man (by the free consent
of any whole Church, touching which y
question is) being appointed to this holy
ministerie, is ordained by the, of whom
he ought, that is, is put into the posses-
sion as it were of his office. And if anie
man breake this order, that is, if a fault
happen, either in the examination, or in
the election, all the pure Canons com-
maund, all that, to be iudged of no ef-
fect: and so they subiect him, that ordai-
neth

neath the minister, to moste grauous
punishments. That this is so, they
them selues cannot denie. Wherefore I
woulde not load many leaues, with the
alleadging of Canons.

Now let these men come forth, and
let them alleadge vnto vs, euon one a-
mongst all their clergie, in whome this
order, hath bene thorowly oblorted. I
demand not, whether these thinges,
prescribed both by the word of God, and
also by the pure Canons, haue bene exact-
ly obserued of them now a long time.
But this I aske, whether there be any
vse of election, amongell them in the
most places, seeing that y^e Remith har-
lot, hath conuauanted with Kings &
Princes, for the abolishment of it, and
suffereth those bargaines to be printed,
and set out to sale. Now where there re-
maineth any shew of election, woulde a
man haue thought any of them, coulde
haue bene so impudent, y^e they shoulde
be so bold, as to denie, that those offices
which the whole world knoweth, are o-
penly gotten by purchase; and that by
buying free voyces (which thing is spe-
cially

cially practised, amongst them that seke
for priesthood, and Canonick persons
(as they call them, that is to say a-
mongst swine and asses, which are al-
together unclean beasts) to be so bold
I saye, as to denie it, to be anye other
thing, than an abhominable treading
vnder foote of all law, both Gods owne,
and of that purer part of the canon law
(as they call it): And of the triall, both
of doctrine and maners, the lawfull wit-
nelles, for sooth, be those wicked men,
getting their living by no other means
but by dayly and open periuries, partly
in the prouinces of the Church of Rome,
partly, in the lappe of that Romish har-
lotte. And this thing for sooth the high
Bishops know not, which begin their
bulles with these wordes. *The honestie*
of life and maner, vpon which commen-
ding the same vnto vs, by a credible testimo-
nie, &c. What say I? their lawes of gi-
uing, either ordinarie, or falling out
vpon some (as they call them) and the
lawes of resignation, where were they
deuised, braied, strained out, & at length,
set out and deliuered, to make mad, all
both

both the highest and the lowest, but in the deuilles kitchen: And yet these men for sooth, will promise the Ecclesiastical calling, to remaine in their possession.

That the false clergie of Rome doth rashly dispute against vs, for the laying on of hands.

But againe let vs heare that, that may more conuince these mens shamelesnesse. When they dispute with vs of a calling, they are wont to urge the laying on of hands, as though the true difference of a lawfull and counterfette calling consisted in that. But I suppose, these good men haue not forgotten, that, which I euen now saide, to wit, that by al the old canons, his ordination should be iudged of no force, who hath not bene lawfully examined and chosen, and they that ordeyne suche, to be subiect also to very greuous punishment. And therefore they doe vainely challenge vnto them selues that, which is no where found amongst them.

That no Pastors are ordeyned by the laying on of hands, but being already ordained, are put into the possession of their office and commended vnto God.

Moreover this also they should know, that Pastours, are not made by the laying on of hands, but being ordeined by a lawfull calling (which is the voyce of God) are so commended, and put into possession of the ministry. For, whereas they

They reckon, this ceremony of laying on
of handes, amongst sacramentes, by the
same reason that they reckon baptisme,
and the supper of the Lord: we say, that
it is altogether a vaine ostage, seeing
there is no expresse commandement of
that ceremonie extant, neither is there
ioyned vnto it, any sacramentall pro-
mise, neyther doe we reiect, eyther this
ceremony, or iudge to bee vnprofitable
the prayers of the church, commending
and as it were, offering vnto God, the
Passor that he hath sent them, for the
sending of God, is a lawfull calling. But
here surely, it falleth out with these hy-
pocrites, as it hath in other things also,
to wit, that those things being omitted,
in which a true calling consisteth (that
is to say the trial of doctrine, and of life,
and a lawfull election of the whole
Church) they sticke in the outward ce-
remonie, whiche ceremonie also they
haue defiled, with infinit vicelike rites:
that I may let passe, that horrible sale
of benefices and treading vnderfote of
the old canons, made, touching the
multiplication of benefices (as they call
them)

them) and touching ordination, by ouer leaping (as they speake of inferior orders.) And yet notwithstanding, they themselves are not ignorant, that, by the full consent of the ancient Synodes, not onely ordination, but also, other better parts of a calling, are, by y^e meanes, iudged of no force.

That euen a lawfull ordination, is not a perpetuall and altogether a necessarye marke of the true church, eyther Catholique or particular.

But goe on, let vs put the case also, that all these men, were both lawfullye chosen and ordeined. What therefore their congregation be the catholique church, or not rather a denne of theues, if in abusing their calling, they turne lighte into darkenesse, and perfourme this one thing alone, to make slaves to Sathan, the sheepe, that shoulde bee brought to Christe: And yet if forsooth, the head of his false Church doe this (as what els I pray you doth he:) he will not endure this, that he may be iudged of any mortal man. For so these men haue beene holde, niove a long time, not onely to speake, but also to write, And if this bee playnely to play the Antichrist: what is this Catholique Church (I beseech you) of which Antichrist is the head?

Where

Therefore, (that I may at the length conclude this place) I suppose, that these two things, doe now sufficiently appeare, that neither a baine succession of persons, nor the obseruation of an outward vocation, is that necessarie, and perpetuall marke, of the true Church, which the Logicians call proper after the [a] fourth sort. Neither al- though it shoulde be so, doe these things at any thing at al, belong to the Church of Rome, (such as now it is) that is vnto the Pope: dome: but rather what arguments soeuer comittie the Church of Antichrist, the same doe evidently appeare in this Dialogue, that, he that would not acknowledge, flye from, and detest her, as an adulteresse forsaken of her husbande, true- ly, must either nothing regarde these things or else be without all vnderstand- ing.

Nowe, because we haue determined, not onely to set out the false markes, (which thinges wee suppose wee haue done) but also, to poynthe out as it were,

The con- clusion of the whole former dis- putation, of the personal succession & ordination.

[a] That is, whiche agreeth to euery one of the kind, onely to the kinde: as to be apt to laugh, agreeth to all men, to men only, and alwaies to them, and to euery particular of that kinde.

A true defi- nition of the true church, and a proper, ne- cessary and perpetuall marke of the with same.

with the finger, the true and proper
 markes of the Church. So to let us at-
 tempt this latter point. We say there-
 fore, that a true definition of a true
 Church, either particularly, or vniuer-
 sally considered, is that, by which it is
 said to be a congregation, that confelleth
 the true Jesus Christe, their onely saui-
 our. For we say, that Jesus Christe, is
 that onely foundation, of that true spiri-
 tuall house of God: Jesus Christe onely,
 is the soule of that mistickall bodie: Jesus
 Christe onely, is the square of that build-
 ing. The aduersaries will answer, that
 they also acknowledge, and preache the
 same thing. Therefore we do adde (see-
 ing there be many false Christes) that
 we dispute of the true Christe. These
 men also, will replie, that they haue
 done, and do the same. In the third place
 therefore we adde, that he is in deed the
 true Christ, that hath most fully reuea-
 led him selfe, by the mouth of his Pro-
 phets and Apostles. And the mouth of
 the Prophetes and Apostles, we inter-
 pret to be, their authentickall writings,
 wherein

wherin we affirme, are most fully, and most perfectly comprehended all the pointes of the Christian faith, partly plainely, and partly by necessary consequences to be gathered thereof.

For, we beleue it, to be as absurd, to thinke, that the Apostles were ignorant of some thing, of the misteries of christianitie, or not to haue reuealed all thinges vnto the worlde (both which *Tertulian* hath iustly accounted, verie greate pointes of madnesse): as not to haue put in writing, all things necessarie to saluation: or, to be short, not so to haue put them downe, that, either they should not be plaine inough of themselves, or, if any thing be written some what more obscure, their true interpretation should be els where sought, than out of their very writings. But here we haue the aduerlaries manifestly disagreeing from vs, yet not al. neither those which like shamelesnesse. For there be that graunt both these thinges, that is to say, that the Apostles knew perfectly all the doctrine of saluation, and taught all the same most faithfully vnto the

that the true Christ must therefore be perfectly knowne by the writings of the Apostles & prophets, because they did fully and plainly, both know and teach the whole Christian religion, and the same Prophets and Apostles, do yet in their writings teach it vnto vs.

Church: which thing in deed they iustly
graunt, for as much as Christ him selfe.
in the 15. of Iohn and the 16. 13. witnesseth
this in most plaine wordes: And
Paule in the 21. 27. of the Actes. Galathians,
1. 8. Hebrews. 1. 1. otherwise it should
be false, at least in some part, which the
same Apostle speaketh: to wit, That the
Church is builded vpon the foundation of
the Prophetes and Apostles: And that,
which he witnesseth of the holy scriptures.
2. Timot. 3. 16. 17. Moreover, that
shall be false to, which the same Apostle
saith: That the Church, is the pillar of
truth. Unlesse all truth beeing ingrauen
in that pillar should be manifest. Other
some, more shamelesse, suppose there is
left vnto these men, whom they call the
successours of the Apostles, I know not
what excellent thing, and that they doe
affirme so assuredly, that they hold, they
can not be deceived in that matter,
whose opinion I suppose, needeth not at
this time, amongst men of sound iudgement,
any confutation.

But, in the ouerthrow of these two
latter, and especially of the last point, I
per-

per.

perceiue, that all these men, are altogether of one opinion against vs. For they brge, I knowe not what vnwritten worde, which they call Apostolicall traditions. And verely I do not vnwillingly graunt vnto them, that all thinges were not seuerally put downe in writing, according to the circumstances of times, place and persons, which were obserued, either by the Apostles, or by their consent, in the very forme and order of the seruice of God.

VWhat we ought to think of the vnwritten word.

But who wil graunt, that we must thinke the same, of the decrees of the be-
rie doctrine it selfe? Finally, when the aduersaries are bidden to bring forth, what these pointes be, then that lying spirit bewaileth himselfe, because those thinges, which they will haue deliuered from hand to hand, could neither by word nor writings, haue bene deliuered by the Apostles, but they should dissent from themselves. But euen al the fathers of sound iudgement, haue iudged farre other wise. of the most excellent, and moste sound perfectiō of the holy scriptures, with whose testimonies
being

being a thousand times alleadged. I thought it not good now to fill these leaues.

There remaineth the question to be handled, touching the interpretation of the scripture. Which truely is so tolled to and fro by these men, that they cannot eschew the sinne of blasphemie. There be I confesse some places of the scripture (partly through the ignorance of tongues, partly also, thzogh other faultes of our owne) so dark vnto vs, euen vntil this day, that as yet euen the most learned interpreters, and such as be of best conscience, cannot thoroughly agree what should be the proper & natural meaning thereof. There be some thinges also, in the holy scriptures, so profoundly spoken, that every one maye not lawfully proceede so farre. To be short, there be some thinges also written in such terms, that (as *Augustin* saith) it shold appeare the holy ghost would whet our diligence in the sereching and meditating of them. And vnlesse the necessarie points of doctrine and Christian religion were so playnely and clearly: to be short, so familiarly

The interpretation of the vwritten vvord, is not else vvhere to be fet, then from the vvorde it selfe, to wit, by comparing of the places one vvith another: and out of the analogie or proportion of the articles of our fayth.

publicly declared in the writings of the
Prophetes and Apostles, that they may
be (the holy ghost being present amongst
them, whereby God lightneth all his
sayntes) manifestly vnderstande in the
Church, to what end, shoulde the Lorde
haue sent his hearers to the scriptures:
Mean that more is, to what ende haue,
both the Prophetes and Christe himselte
also, and the Apostles spoken, if they
would not haue these things, to be vnder-
stood, which all ought to knowe.

I will speake something more boldly,
which yet I hope I can proue. That
we may consent vnto the points of Chri-
stian religion, as vnto true groundes,
and muche more that wee may applye
them vnto our selues, it becometh sure-
ly that wee shoulde haue our eares else-
where opened, & fleshy hearts giuen vs to
be short, that we should elswhere be taught
than of flesh and blood, because the church
is the congregation of them, that must be
taught of God, & to whom the name of the
Lord is revealed: and that men may vnder-
stand, what the Prophetes and Apo-
stles, haue briefly thought and taught,
concerning

we cannot
by naturall
vnderstan-
ding knowe
vwhat the
pointes of
Christian
religion are,
but by the
writings of
the Pro-
phetes and
Apostles.

Isai. 53.
The child
born
to God.

concerning every article of our religion, they haue neede, not onely of a wit in some measure sharpened, but also of the knowledge of tongues, and of careful and diligent reading.

For it is one manner of thing, to vnderstande, what this or that man sayth, then so to vnderstand the things, which thou doest perceiue; that thou also approve of them: and not onely that thou vnderstand what the thing is, but also wherefore it is: and comprehension is another thing, than knowledge, euen in prophane matters: and againe in matter of diuinity this knowledge is another thing, than full persuasion, therefore comprehension belongeth vnto all men that are endued with some iudgement, and vnto knowledge, there is required also an outwarde lightning of Gods spiritte, by reason of the blindness of mannes iudgment, which gift not withstanding is common as well to many euill, as to many good men. But full persuasion, doth seperate the chosen children of God from the callawayes, and is the proper riches of the saintes.

Comprehension, knowledge, and full persuasion, must be distinguished in the holy scriptures of which that, to wit comprehension, is naturall; the other is in deede spiritual, but also common to many reprobates. The third is proper to the children of God.

There.

Therefore we require, the exposition
of the worde of God, not onely as profit-
able, but also as necessary, yet not for
the same cause, as these men thinke, nei-
ther yet wil wee set it from y place, frō
whome these men suppose we wil take
it, for they think that that worde is so
darkly deliuered, that (as thogh it were
some darke thing) it should neede light,
fetched elsewhere then from it selfe, and
when we demand of them, from whence
at the length this light should be set, thē
they lay vnto vs, y bizard or bare shewe
of the Catholique Church, vnder which
name sometimes they lay before the ig-
norant, these or those of the Fathers;
sometimes the fragments of particular
or general counsels: to bee short, they
lay before them very often, long custom
for an argument that cannot bee refu-
sed, to which thinges, if a man doe not
forthwith consent, he is now layde open
to the slaughter of the outrageous people
(no knowledge of his cause being had
before) as thogh he were guilty of some
haynous crime, committed against God
or man, whereas in times past, he was
condemned

In what
points we
doe at this
day dissent,
when the
question is
demanded,
touching
the inter-
pretation of
Gods word.

condemned to bee burned, under some
certaine colour of law.

And in deede this is now their seale.
But we, (that we may in one word de-
clare all thinges which belong to this
matter) say, that the Church of Christe
is a schoole, in which the worde of the
Lorde is not onely barely to be read, a-
bout of the letter written, but also to be
taught, that it maye bee rightly under-
stande, and so to be taught, that exhorta-
tions, corrections and consolations, both
openly and priuately, maye bee vnder-
stande, which in Paul is vnderstande by y^e name
of Prophecyng. Moreover this also wee
adde, which thing ought here chiefly to
bee marked, that the interpretation of
those scriptures, are to be fet, no where
else, then out of the scriptures themsel-
ues, not onely because the word of God,
is able to giue credite to it selfe: but al-
so, because that trueth is revealed vnto
vs no where els, then in y^e writings of y^e
Prophetes and Apostles. For that say-
ing of Austen is well knowen, and is
most true, That the Scripture is to be ex-
pounded by the scripture: Neither shall
it

Rom. 12. 6.

it like me heere to put downe, that no
notable place, out of the 49. Homelie, of
the imperfect worke vpon Matthew, be-
cause it agreeth altogether with our
times. He that will know (saith he) which
is the true Church of Christ, let him not
know it but onely by the scriptures. And by
and by after. Christians therefore, beeing
willing to receiue, the certainerie of true
saye, let them flie to nothing but to the
scriptures, otherwise if they shall haue re-
spect to other thinges, they shall stumble &
perish, not vnderstanding, which is the true
Church: and by this meanes they shall fall
into the abhominacion of desolation, which
standeth in the holy places of the Church.

But to whom shall belong (will these
men say) the interpretation of scrip-
tures? Verily all be not Prophetes, all
be not teachers. But againe. Esayas cri-
eth, that both Priestes and Prophetes, haue
erred in their vision: neither would Christ
haue admonished, That the leauen of the
Pharisees should be auoyded, if we shoulde
without exception, haue consented vnto
them, That sit in Moses chayre: Neither
shoulde the false Prophetes be eschued, if
all

Esay.

Math. 16. 6.

Math. 23. 2.

all the Prophetes did speake the truth: neither would Caiphas, and the whole Synode of the Priestes, haue condemned Christ, if the holy Ghost, had beene tried without exception to those, that sit in Aarons seat: What then?

Antiquitye
or noueltye
maketh no-
thing at all,
to instruct
men to dis-
cerne the
true inter-
pretation of
scripture
from the
false.

Let these men therefore heare at length, that which we haue so oftentimes cryed out vnto deafe men: to wit, that we do not simply reiect, neither the old nor the new counsels, whether they be particular or generall, vnlesse they be plainly theeuish: that we do not simply refuse, neither old nor new writers, vnles they be manifestly, either superstitious or ridiculous, or by common consent abrogated: That we doe not simply cast from vs, the writings, neither of auncient nor new writers, whether they be Ecclesiasticall or Laicall (as these men call them, for God is no acceptor of persons, and often times euen by the basest sorte, he confoundeth the pride of the most wise), vnlesse they be plainly wicked, superstitious or foolish. But this onely we require, which the most learned, and every the most religious of the old

old writers, monish carefully to be wary
to wit, that all these thinges, should be
diligently examined, according to the
rule of the written word of God. For
antiquitie and authoritie of those that
wrote, may indeed set forth without off
truth vpon falshood, but that it should
be true, which disagreeeth neuer so little
from the writings of the Prophets and
Apostles, that truely it can neuer bring
to passe. Furthermore, experiente it self
more than sufficiently declareth, that
there haue beene long time since, builded
vpon the foundation layd by the Apostles,
not only hay and stubble, but also yron and
rust, to be short. lies vpon truth: All
which thinges, muste at the length be
consumed by the light and fire of Gods
word.

Nowe least these men should agayne
complaine, that what soeuer hath bene
established by counsell after counsell, in
the annieient Church, should be by this
meantes be called into doubt: We confesse
that we doe acknowledge the Creedes,
which were alwayes approued by the
common consent of the whole Church,

The Creeds
of the an-
cient Synodes
& the iudge-
ment of the
fathers a-
gainst here-
tiques, are at
no hand re-
iecte by vs:
yea rather,
they are
strongly de-
fended a-
gainst ad-
uersaries al-
though not
as yeelding
credite
themselves,

to the Creed of the Apostles; And
 Adamant his creed; the creed of the
 whole people; the creed together with the
 codes pronounced in the second council
 of Ephesus against the Nestorians. And that
 the truth is in mouth and heart detest; at
 heretics; in which it is open or secret
 rebellion of the whole Church; were out
 of a mass of Epistles, condemned in those
 councils; and a sufficient token; in the
 fifth and sixty councils of Constantinople.
 And also all other heresies whatsoever;
 which afterwarde, with one voice
 sprang up; or are now polished, not by
 the truth hangeth upon any Synode or
 Creeds; but because we acknowledge;
 that the things which are prescribed
 and established in them, may be rightly
 iudged, by the writings of the prophets
 and Apostles; so far as it, thus taken
 away the authority of a church; as dispute
 the consent of the gods; either ancient or
 new writers. Which thing our adversa-
 ries, falsely & shamefully object unto us.
 Now the summe of all these things is
 this, that Christ is the true, perpetual,
 necessary; & to be short, the only marke
 of

The Creed of the
 Apostles
 And also all other
 heresies
 which afterwarde
 sprang up
 or are now
 polished
 not by
 the truth
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 Which thing
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 us
 Now the
 summe of
 all these
 things is
 this
 that Christ
 is the true
 perpetual
 necessary
 & to be
 short
 the only
 marke
 of

of the Church; yea, I say, the true Christ
 that is, such a one, as he from the be-
 ginning hath most perfectly (touching
 the matter and manner of saluation, re-
 vealed him selfe, both in the writings,
 of the prophetes and of the Apostles. For
 that saying standeth firme. He that
 hath been with him scattereth abroad, and
 that saying, that christ is that corner stone
 of the foundation, upon whom the whole
 building riseth up. And that onely head,
 in which ministrerth unto his body, that is
 unto the true catholique Church, al so
 long and moving: To be short, he is the
 greatest way to the glorie of heaven, the lyfe.
 Therefore, whersoever his word is heard,
 as it ought to be, there indeede Christe
 reigneth, and where he shall reigneth,
 there in deed we iudge the Catholique
 visible Church to be, neither tied to a
 ny certayne place, nor unto the multi-
 tude of a whynat dead carke, as to wit
 Chaiffe crucified, there be those Egles:
 there is saluation, where that name
 is in, which vermyth be saved, there be the
 children of light, where there some some
 where be the same that pray have the voyce of
 that

Mat. 12. 13.

1. Pet. 2. 7.

Iohn. 10. 7.

Iohn. 14. 6.

Iohn. 11. 25.

Mat. 24. 28.

Act. 4. 12.

Mat. 18. 20.

That sheepeheard is brard; although two or
three only, throughout all the world; shall
be truly gathered together in his name;
And to speake in towne woordes, where
that true seede is sowne; there is the
Lords field; and there that harvest grow-
eth, which shall neuer be burned.

But againe, because it falleth out,
partly thorough the weaknesse of mans
wit, even in the moste excellent men,
partly thorough the wilkenesse or negli-
gence of the pastors, that scarce at any
time, since the time of the Apostles, & doc-
trine of Christ, hath bene so preached
in the Church; but that some blentish,
hath partly crept in, (which thing ap-
peareth to bee done, even by the Epi-
sclen of the Apostles; and that whilest
they were living: Finally, because
the Lord hath appointed, not onely that
the worde shoulde be taught: but also
that it shoulde not be taught of every
man: And for this cause, hath appoint-
ed certaine lawes, touching this order.
I must here againe declare two things:
to wit, how farre it shoulde be necessa-
rie, that that onely marke of the true
Church,

Church,

Church, that is to say, the preaching of Gods worde, shoulde be pure, and how much we shoulde give, to the ordination and succession of the Pastors themselves.

Therefore, as touching that former point, I put downe threethings. One is, that although there be nothing set out vnto vs in the holy Scriptures, which is not most profitable and verie necessary as it were vnto saluation: yet there are certaine chiefe points, and as it were grounds of our religion, which are to be discerned from the rest. The second point is, that there haue beene some matters, which in times past haue beene rudimentes of the Catholique Church, and may in other times also be rudiments of some particular churches, yet for all that those points cease not, to belong to the true Church. The third is, that the religion and marke of the Church, either vniuersall or particular, is not to be measured by some thing, that this or that Pastor teacheth by worde or writing: neither by that, that some sheepe by themselves haue

How farre it is necessary that the doctrine of sayth, should be pure in the Church, that the Church eyther particular or general, may be a true church

thought thus: **W**hy by the disputes of
some, whether they be in the true Church,
by that both the Church is commonly re-
celled in the Churches, so that it be a-
greable to the word of God.

That all the
points of
christian re-
ligion, are
not of the
foundation
thereof.

Now because these heresies are cal-
led into controversy, let us con-
fute them by two reasons & examples.
As touching the first, the thing it self
showeth, & there may be variance con-
cerning some things; & yet the foundation
of christian religion, remaine safe: And
again some things cannot be taken a-
way, but that the whole building, be vi-
derly overthrowen. **H**er hardiners Christ
to haue come in the flesh, is not of God, but
is the spirit of Antichrist. Therefore the

* They deni-
ed Christ, to
haue come
in the flesh.
* The Mar-
cionistes of
whome he
speareth
here, did
hold that
Christ was
not true
man.

companies of **H**eretics, of **M**ar-
cionites, and of such like, be not the Church
of Christ, whereby it is proued, that
the point, touching both the natures of
Christ, is an article of Christian reli-
gion, belonging to the foundation. A-
gain, the Church of **I**erusalem (where
in who was better learned, than Peter)
knew not the calling of the vncircum-
cised, and yet what true Church was
there

There then in the world, if the Church
of Ierusalem were not it? Therefore the
point concerning the calling of the bur
circumstanced, is not of it selfe, of the
points of Christian religion which con
terme the foundation. Therefore, there is
some difference betweene those things
which are set forth vnto vs in the scrip
tures, to be believed, and those which
The second also may be proued, by a
more euident example. For who doubt
eth, but that if euer there were any
where, a true, and almost onely and
wholy Catholique Church, that was
Christs one household, being conuer
saunt and that according to the flesh
with those his twelue disciples: (The
first wife is ignorant, that the point of
the resurrection (the foundation whereof
is the resurrection of Christ himselfe) is
of so great waight, that the Apostle doth
rightly pronounce, that (that being an
abolished) the whole fruit of the Gospell
shoulde be abolished: but y^e being con
gation could scarce beleue, y^e Christ was
yet risen. And Thomas said nothing to
to his own very fellowes, but saith, I

to
the
many
in
the
house
of
church
by
any
to
be
of
the
name
of
the
V.V.
X.

That there
are some ru-
diments of
particular
Churches.
VWhich
thing also in
times past
fall out, in
the Catho-
lique church.

1871
 1872

Luke. 24. 39.

¶ We may not determine of the falshood or truth of any church by the doubting of either many or few.

1 Cor. 12. 12.

1 Cor. 12. 13.

1 Cor. 12. 14.

1 Cor. 12. 15.

1 Cor. 12. 16.

1 Cor. 12. 17.

1 Cor. 12. 18.

1 Cor. 12. 19.

1 Cor. 12. 20.

Gal. 5. 2.

Gal. 5. 3.

Gal. 5. 4.

Gal. 5. 5.

Gal. 5. 6.

Gal. 5. 7.

Gal. 5. 8.

Gal. 5. 9.

Gal. 5. 10.

Gal. 5. 11.

Gal. 5. 12.

Gal. 5. 13.

Gal. 5. 14.

Gal. 5. 15.

Gal. 5. 16.

disciples, would not have believed, even their owne very eyes, if the Lorde had not sayd, *A spirit hath not flesh and bones.* And that third thing is confirmed, by the examples of the Churches of *Archie* and *Galatia*, which doubtlesse, the Apostle would not have called the churches of Christ, and therefore true churches, if hee had therfore thought that the church of *Corinth* had denied that article of the resurrection of the flesh: & the churches of *Galatia*, had reieted the benefite of their liberty, purchased by Christ, because some in *Corinth*, yea perhaps some of the pastors themselves, did doubt of the power of the resurrection: and the most part of the *Galatians*, called backe againe the use of circumcision and other ceremonies, seeing that yet notwithstanding, the same Paul sayth, *If ye be circumcised, Christ shall profite you nothing:* and seeing that he affirmeth that those which urged circumcision, not of ignorance, but of ambition, they were reioyned with another gospel, & therefore he openly calleth the Apostates by that name, and compoeth them a *Dog*, that

that is to say, to uncleane beastes. But it is an other thing, to erre through ignorance, than obstinately to resist the truth, as wilful fellows are wont. Heresie which is without the Church, if it be of some point of the religion, that toucheth the foundation, is an other thing, than being deceived in an error, which requireth and suffereth it selfe to be taught. To be short, the Eclipse of the Sunne, is an other thing, than the absence of the same: and the evening is an other thing than the darknesse of the night: yea the night it selfe, which the day succeedeth, is an other thing than the darknesse were, when they covered the depth.

Gen. 1.2.

These things then being put downe, it shalbe easie to iudge, that euery error doth not take away the name of the true church, and with al that to be most false, which the aduersaries say, to wit, that the Catholique Church cannot erre, and yet that euery error doth not abolish the name of the Catholique Church. For as touching this latter point, some particular Church may erre, even

That some errors may creepe into the Catholique church yea and that in some point of faith, which concerneth the foundation.

in some chief head be article of Christ
 an religion, and yet it cealeth not ther
 fore to be a true Church: wherefore that
 not a man say the same of al particular
 Churches; not considered one by one,
 but vniuersally: for this is the Catho-
 lique Church: Truly it is not probable
 that there liued then any men (where
 Christ rose againe) better or more per-
 fectly instructed in true faith, then those
 twelve Disciples: And yet we see this
 whole congregation, for a time (as Pe-
 ter now shew) so to haue doubted of the
 resurrection of Christ, that for that cause
 (as Luke sheweth) Christ remained with

Act 1.3.

them forty dayes after the resurrection,

that he might fully assure them of his
 resurrection: Wherefore this thing we

conclude; that the chief points of our
 religion ought of necessity to remaine

solus, in the Catholique Church, that it
 may be called Catholique: But there

may sometimes fall in some cloud (spe-
 cially through the negligence of the

pastors) which may sometimes dar-
 ken, and while this, an other while that

arise, which neuer the lesse (where the
 holy

That some
 errors may
 creep into
 the Catho-
 lique church
 and that
 in some
 point of
 faith, which
 concerneth
 the founda-
 tion

holy Ghost appeareth) straight wayes
towards the same (as the apostle saith) in

Wherefore Catholique is not, (as the
unlearned imagine) a word and with
out exception the same, that right or
sound is, seeing that even some vniuersal
cill erres, may continue for a time. And
the same thing may and ought muche
more to be spoken of the particular
congregations of this vniuersallitie.
And if these things be true, even in the
very grounds of our religion, how much
more, may wee thinke the same to bee
true, as often as errors creepe in, by
which the very foundations of religi-
on, are not ouerthrowen. And this is the
stable of chaffe which sometimes (as St.
Paul saith) are builded vpon the foundati-
ons of the Apostles, which at the length
shall vanish away, when the day of the
Lord appeareth.

1. Cor. 3. 12.

But this day the word is selfe some-
times sooner, sometimes later. (So I had
almost sayde, all the Bishops of Africa
thought with Cyprian, that baptism ad-
ministred by heretikes, was of no force.
Which thing, although it were false,

might

might neuertheless (so long as the sum
of sayth remayneth sound and unhurt)
be wrongfully taught and beleued. But
this error continued not long. There
is a like consideration to be had of many
traditions, which for that cause, began
at the length, falsely to be called, and to
be deemed Apostolicall, because that be-
ing once confirmed by continuall vse,
they were supposed to haue come euen
from the Apostles them selues: which
traditions also, by reason therof, the day
of the Lorde (which hath againe in our
times shined forth) cannot now abolish,
with out very great contentions. Be it
therefore farre from any to thinke, that
for such manner of blemishes, some con-
gregations should be thought, not to be-
long, to the booke of the Catholique
Churche, although godly and diligent
Pastors, shoulde giue very great dili-
gence, that these spottes also shoulde be
wiped away, with the sponge of Gods
word. But this thing first of al must here be
marked, that these blemishes and as it
were byles or smetlings, as some times

That ble-
mishes at
the first som-
times tolle-
rable, cease
to be ble-
mishes, and
grow to bee
cankers.

so farre increase, that they growe to a
 canker, and that they pull away the be-
 ry members from the body: which thing
 the most shamesfull examples, both of
 auncient times, and also of our times,
 declare to haue fallen out, especially by
 the fault of the pastors. As for example,
 erotisme or tuniuring (one sort of it be-
 ing proper to them that were possessed
 with ill spirites, and an other common
 to all that were growen in yeares, and
 came from Paganisme to Christianitie,
 brought in also by the negligence of pa-
 stors, into the baptisme of Infants, that
 were borne of Christians) was at the
 beginning onely a blemish, and yet not
 being looked into of the old Bishoppes,
 at the length increased so farre, that in
 the papacie it was retained as necessa-
 rie, and so became a wilworship, a mat-
 ter not wth no hand indifferēt: And in
 some Churches, (although lightened
 with the Gospell) it is retayned as not
 unprofitable, with great shame (truely)
 to the pastors: of so great importance is
 it in season to p^{re}uent, even the smallest
 errors.

The

Chrisme in
baptisme
preferred be-
fore water,
the element
of the sacra-
ment.

The ceremonie of anoynting with
oyle in baptisme (which was ministered
to those that were as it were, to fight a-
gainst the Devil, and the flesh) was in
the beginning chaffe, but this chaffe,
how farre in proceſſe of time it grew,
we ſee, when the Chrisme also began to
be reuerenced, which thing notwithstanding
did not ſil out in the very wa-
ter, a true and an eſſential ſigne of bap-
tiſme. So it is manifeſt, that the ſigne
of the croſſe, was at the beginning an o-
pen profeſſion of chriſtianitie, the ſhule
marker at the laſt, brought in uſe, that
the very croſſe, was ſet vp, in the place
of Chriſt crucified, neither is there any
idolatry in all the world more deteſta-
ble. So the remembrances of martyres,
and the ſunerals of the more famous
Biſhops, were celebrated, both with
Orations in the peniſe of the, and with
incredible concourſe of people, from
whence by and by after ſprang vp inno-
cations of the dead, at their ſepulchers,
and in proceſſe of time, the ſhip-
pinges of reliques alſo, the pater-
ning of walles, brought into the Chri-
ſtians

And temples, about foure hundred
 yeares after the death of Christe,
 and that without any worship thereof,
 was in deed accounted, hate. But howe
 farre this blemish hath growne for see,
 insomuch, that the second of the ten com-
 mandements, was under that colour, o-
 penly by the Papists blotted out, and
 (which thing cannot be spoken, without
 the irreparable shame of some) that se-
 cond commandment, is also at this day
 numbr'd, by certein men (which should
 not be deale) amongst the ceremoniall
 commandmentes. Such was in the be-
 ginning, the lenten fast, and such shoul-
 de difference of meates, but but any opi-
 nion of idolatry, nor thereof. Which
 things, for nature, are most abhominable,
 for they are those no small persons, but
 such as will seeme to be most Catholike,
 do most obstinately defende, that all the
 doing of them, consisteth in some respect,
 the forgiveness of sinnes, yea the wor-
 thynesse of merites or power to deserve.
 What I knowe you could seeme at the
 first, to haue been more indifferent then
 for the celebration of the Supper, to haue
 a table

There is
 their Altar
 dedicated to
 Demas

godly indignities: indeed, and all true
shepherds, ought to endeavour; that in
restoring the temple of the Lord; by so
many means fallen down, they should
not onely restore those things, which
haue bene overthrowen by Antichrist,
but also that they should most diligent-
ly wipe away all, euen the lightest
spottes, that haue proceeded from the
same Antichrist, although they be, as
it were wearn hard upon the walles of
the temple: and that marking (partly by
the story of former ages, and partly by
the beholding of the present state of the
Church) these former evils of Satan,
they should at no hand suffer themselves
to be mocked, by the allegation of the
fragmentes, of certaine of the ancient
fathers, or by any vain shew of custom:
but rather that they should not leave off
untill by doctrine, both the Ceremonies
and all the Ecclesiasticall government
also, be apted, not vnto some figuratiue
Image of shew, which was needfull vnder
the scholemaster ship of the law, but
exactly framed, according vnto y^e most
perfect paterne, which the sonne of God

©

him,

himselfe by his ottime mouth & his Apoy-
stles often hath made manifest perfectly set
forth vnto vs in their writings. But ob-
serueth this matter, We haile els where
speake more fully (as I hope) when we
shal answer those notable meane men,
who rephend vs, as ouer tedious exa-
mple of y^e work; & especially whē we shal
seuerally answer vnto the writing of
Cassander, to the end, al men may vnder-
stand, that none more hinder the worke
of the Word, than these Samaritan.

VWhich be
the principal
points of the
Catholique
faith or reli-
gion.

Polio, because I see some (not yielding
vnto those things, which we haue spoke
in general, concerning y^e fundamentall &
principall points of our religion) againe
to demaund what those shold be: I answer
y^e these articles are to be called grounds
or principles, which being laid, y^e whole
building remaineth: & which being once
thron, al things builded thereupon fall
to y^e ground. And al these things, we pro-
fes to haue bene described ad great short-
nesse & plainnes, out of the word of God
in y^e Creed, which they cal the Apostles.
Which thing ought to be added to y^e ten
commandments; & the Lords prayer of

the

the

the

the which, that, to wit, y^e ten command-
ments; doth verie compendiously set
out the order of Christian life: and this,
that is, y^e Lords prayer, doth verie briefly
also set out, right intimation and prayer:
This (I say) is y^e fundamentall, true, and
perpetuall mark of y^e Catholike church,
which shall neuer bee blotted out vnto
the worlds end: but which neuerthelesse
ought to be expounded; out of the wy-
tings of the Prophets and Apostles, first
where it is taken, that al men may un-
derstand it and keepe it, as much as in
them lyeth.

So is the order of this exposition is 2.
fold: one more familiar, which is neces-
sary for al men: another more large, and
far more plentiful: as we see that the
possibles creed, was afterwarde expoun-
ded, by some other Creedes of the holy
synodes, that heresies might bee met
withall; & the Consciences established
more and more in sound doctrine. Ther-
fore, albeit that to the ende, that some
man might be a true member of Christ,
it be not necessary, that he should most
exactly understande, for what cause

What ex-
position of
Catholique
doctrine is
required in
the Church.

things are spoken and set downe, and
should know the determinations of dis-
putations in diuinitie: Yet every one
ought to know according to his capaci-
tie, what he doth beleue, and why he
doth beleue, and not to rest in the de-
uillish inuention of faith, which they
call vnfolded, that is to beleue, as the
Church hath determined, and to aske
no further: but to adde also vnto that
familiar instruction, the exposition of
holy writings, of which I haue setteth be-
fore vs foure pointes: 1. Tim. 3. to wit,

That the
true, yea the
Catholique
church hath
more then
once wan-
ted, an ordi-
nary and
lawful mini-
stery, and
therefore
that that or-
dinarie and
lawfull ordi-
nation and
succession
of Pastors,
was for a
time broken
off.

doctrine, reproofe, correction, and comfort.
All which are by diligent Pastors and
teachers, publickly and privately, to be
applied; to the capacities of the belie-
uers.
It remaineth that we declare, howe
much we ought toagine to personal suc-
cession and ordination. We haue sayde,
that the onely, true, perpetuall, and ne-
cessary marke of the catholique Church
is that doctrine, which otherly, and
sundry manner of wayes, first by worde,
and after wards by writings, hath bene
deliuered by the Prophets, and at the

beginning

c

last

last most perfectly declared. Christe
him selfe, and that by his owne mouth,
and by his Apostles. For this word, as
(euen after Christe him selfe), I say
sayth, is that seed, by which the Catho-
lique Church, both at the beginning of
the world appeared, and by which also
it shall continue, euen vnto the ende of
the world. But seed is to no purpose, ex-
cept it be sown, and the Lorde, (who
both vnder the olde, and vnder the new
Testament, appoynted an order for the
sowing of this seed, by the ministry of
men) hath (I say) necessarily appoynted
this sowing (for otherwise the spread-
ing abroade of this Church woulde
quickly end) to endure to the ende of the
world. Be it so truely. With thou wilt
saye, ordination also and succession of
those persons, is a true, perpetuall, and
necessary mark of the catholike church,
agreeing altogether with that other, to
wit, the mark of sowing. So our aduer-
saries do conclude, but falsly and foolishly.
For, (that I may let passe those two
thinges already confuted by vs, that is
to say, because they babble of the succes-

honour of the same, omitting the succession
of that Apostolicall doctrine: Whereouer
because y they propound an other succe-
ssion, than that which hath bene begun
by the Apostles them selues) either they
do not see, or they dissemble that they
do see (albeit the sowing also, and the
sowers, are required no lesse than the
seede, to the tilling of this fielde of the
Church) that the same order hath not
alwaies bene kept, either of sowing the
seed, or of ordaining them, vnto whome
this sowing is committed. And this not
withstanding, they ought to haue lear-
ned, both by the foretellings of the pro-
phetes, and also by the holy histories,
which things remaineth to be proued of
vs. The Church therefore I confesse, was
neuer without y worde of God. But let
these men also shew vs, that there hath
bene some one, certaine, & perpetual or-
der both of that sowing, & of the persons
admitted to that sowing, and that the
same hath bene tied also at all times, to
the same lawes of ordination, before
that first the lord had consecrated to him
selve the first begotten. Exod. 3. 2. and 19

122 and the 24. in whose stead after
 Iward of that Leviticall priesthood was now
 desired and sought in his recommendation
 Num. 8. 28. Wherefore then at the length
 began, that certaine & ordinary order of
 succession & ordination, that is, of some
 ing, and of those unto whom the charge
 of that solving was committed, which
 succession, and which manner of ordina-
 ming, it before that time that hath been
 ked it, it is presumed that that ordinary
 succession and calling, hath neither bin
 allowed necessary nor continual. Seeing
 that the visible Church stood so many
 ages, before both of them were supplant-
 ed & destroyed, see, whetherough Leviticall
 priesthood, hath continued without inter-
 ruption, even unto the coming of Christ.
 Indeed we read, y the spreading abroad
 of Christs posterity, continued untill the
 overthrow of the temple. But even as we
 say, though Davids stocke were not soles
 for David Davids kingdom (even as it
 amongst other the prophets, &c. & it had
 forgotten) was broken of, & the wayes of
 Sedubia into Zerephaleth whose time
 in stead of kings they were Dukes, and

or. 24. no 3

Gen. 49. 10.

at the length (the usurers taking all
power unto themselves) And as poster-
ty, I say, in stead of Dukes became So-
nators, until at last they being, also ta-
ken away by Edom a forraigner, borne,
and Tides being reduced to a Province,
and in time of Jacob bad for a while (all gra-
tification being taken from him) of some
of his offspring, to sit in the throne of
David for ever: So it appeareth, that all
the Levitical priesthood; was not at
once broken off by the eternal priest-
hood of Melchizedek succeeding; as was
wholly abolished. For, to suppose these
publique miseries and slaughters of the
people; during the Judges, and especially
that time which is spoken of, for the five
last chapters of the story of the Judges,
in which time it is evident that the pub-
like Ministry was greatly decayed, and
sometimes almost abolished) will not
deny, that there was any truth, in
the kingdom of the ten tribes, from the
time of Jeroboam the first King, unto the
overthrow of Samaria: and yet that there
was no Levitical, nor ordination of Le-
vitical priests among them, appea-
reth

reth by this, because it is writte of Levi,
that he departed from the kingdome of the
ten tribes: and by that same most heauy
complaine of Heli, which is reported
by the Apostle, Rom. 11. 2. for concerning
that which is reported after wardes of
these hundred prophetes, hid in a cave.
1. King. 18. 13. it doth not proue, that
there was there, any ordinarie mini-
stery.

The aduersaries will reply, that the
goodly Ieremias went to Ierusalem, and
therefore, that they pertained to the Le-
uiticall priesthode. Bee it so that some
went, yet there was some true Church
then in the kingdome of the ten tribes,
not going to the Citie, neyther vsing the
ordinarie sacrifices, nor retaining anye
of the Leuiticall priesthode.

But agaynst these men say, they had
not withstanding colleges of prophetes,
and ministers of good men also, at
their appointed dayes, as appeareth
namely out of the 2. King. 4. 23. and
therefore the ordinarie succession of the
ministry did not there cease. And ney-
ther doe I conclude out of this place,
that

that there was then no holy ministry in the kingdome of Israel. But this one thing I gather, that the succession of the Leviticall ministry (which was the onely ordinarie ministerpe) was then all together broken off, in the kingdome of Israel. For neither were the Prophetes ordained by the ministry of men, neither was their order continuall.

They will againe reply, that an ordinarie succession may cease, in particular Churches, but at no hand in the Catholique church, that is to say, universally: seeing that, then also the temple continued in the kingdome of Israel. But beside that, I can replye out of the testimonye of the Prophetes, that Iudah behaved hir selfe, not onely in manners, but also in the very worshippe of God, that she justified Israel by false, and that also the temple of the Lord was burnt by under Manasses, after that it had beene imbrued, with the blood of the Prophetes: and that horrible idolatry declared unto Ezechiel in a vision beside these things I say, I furthermore adde

two

Ezech. 16. 51.

two other: one is, that if some particular Church may be a member of the catholique Church (without the marke of succession, and ordinary ordination) it necessarily followeth that those notes, are not that, which the *Logicians* call proper, after the fourth sort; that is to say, a terme that alwayes agreeth vnto one kinde, and to euery particular of the same kind, whereof we now demand, and in deed doe iustly demand it, seeing the whole force of the definition, consisteth properly, in the knowledge of the difference. The other is, that if (which thing we haue shewed before) some parte of the Catholique Church, may lacke that succession, and ordinary ordination for a tyme, it followeth that that thing maye fall out in all particular and generall Churches: for why shoulde it fall out to one, rather than to another? But where this thinge shall fall out, in what generall thing I praye you, maye a man finde that, which he wanteth not in all and euery singular parte of the same?

But

But least these men should agayn cry
out, that yet that thing hath not fallen,
which might haue fallen out. Let vs
proceede further, and let vs consider,
what the state of the Catholike Church
was, vnder the captiuitie of Babilon. We-
ret, these men shall neuer proue, that
there was then any ordinary ministry
of the Leuites. For the fable of Susanna
is confuted, out of the true story of Dani-
el, so that it must be a narration either
fabulous, or meere allegoricall: euen
as all the booke of Iudith is. And though
Ezechiel sometimes in some place, exer-
cised the office of a Prophete (as it is
manifest by his propheties) yet by that
it shall at no haue bee proued, that the
Leuiticall Priesthode was not discon-
tinued. In this Iudith
But thou wilt say, Circumcision then
continued. I graunt it; for this was the
singuler benefite of God: euen as Satan
could not (in our time, and in the time
of our Fathers) bring to passe, but that
the Sacrament of Baptisme shoulde re-
mayne. But the selfe same Circumcisi-
on was not vled those forty yeeres, be-
ing

ing the time of their wandering in the
wildernes, where notwithstanding if
the Catholike Church were not, it was
no where. Being therefore the Church
may for a time want some sacraments,
truely this part of the publique mini-
sterie, is not absolutely, the perpetuall
and necessary marke of the Church:
which thing yet cannot be sayde, of the
seede of the word it selfe, for the patent
it selfe of a covenannt, is another thing,
than the scale put to the patent it selfe:
so that the church, may for a time lacke
this, by reason of many letts cast in the
way: but that, to wit, the worde, it can
never lacke, although he that dispiseth
that, to wit the Sacrament, despiseth
both, and therefore shall worthily bee
indged out of the Covenant.

What then & truely the Church, can
neither at any time lack the seede of the
word, neither the sowing, nor the sow-
ers: but yet the sluggishnesse and wea-
kednes of the Pastors chiefly hindereth,
that we cannot restraine both the sow-
ing and the sowers to an ordinarie suc-
cession and calling. And this thing tal-
leth

leth out, by two meanes: By one, when
 the chappels or places be not empty, but
 they which sit in them, haue entred in,
 either by the doore, or by the window,
 and do either wholly neglect their du-
 tie, or mingle cockell with seed, or els
 sow nothing but payson: as such was
 the state of y^e ancient catholique church,
 vnder the mosse parte of the vacant go-
 uernments of the iudges: afterwards in
 Iudea vnder the mosse of y^e kings, and at
 the length, in the times of Christ being
 conuersant vpon the earth. By the other,
 whē as that ordinary both sowing, and
 also ordinary calling of sowers ceaseth,
 being for a time as it were, more than
 halfe dead (so: we doe not acknowledge
 that these things, can all together be a-
 bolished before the ende of the worlde)
 and such was, as we haue sayd, the out-
 warde forme and face of the Church of
 the tenne Tribes, and of the Catho-
 lique Church, in the captiuitie of Baby-
 lon.

I say therefore, that the very same
 thing, hath some times thoro the iust
 iudgement of God, fallen out in the
 Church,

Church; in respect of the sowing, and the sowers, which often times falleth out in the times of famine and warre, to wit, that there is utterly no place for sowing. Which when it cometh to passe al do not yet die, but the hunger starueth that remaine, are relieved, by the fruits gathered in the haruest of the former yeares, euen as heretofore, in the times of Ioseph, the Egyptians did sow nothing, but in the very seventh yeare of the famine. So it behooued Daniell, Ezechiell, Zorobabell, Ezra, Nehemia, and the remanant of the godly in Babylon, when an ordinary ministry was wanting, to be Prophetes and Pastors vnto themselves, ioyning with most feruent praies the continuall reading and meditation of the holy Scriptures, as in that story, we reade to haue bene done, but lesse we woulde rather say, that Moses and the other Prophetes (whose writings were then extant, although they themselves were dead long agoe) were notwithstanding their Pastors in this exile, vntill the Lord in his time, should haue mercy vpon Syon.

But

That the
mark of suc-
cession and
ordinarie
vocation, is
not aboli-
shed, by e-
very fault
that may fall
out in the
minister.

But amongst these breaches of the Church, there is yet much difference. For where the Pastors doe their duties onely negligently, or else offend onely in manners, nevertheless the double mark of the Church, which is ordinarie and to be seen, remaineth. By the double mark of the Church I mean the seed, and y^e sowing, and also ordination, if so bee that these Pastors, although negligent, bee notwithstanding lawfully called. And if they mingle only some leaven, *The leaven is to be taken heed off*, but the pastors notwithstanding are to be heard, so farre forth, as they sit vpon the chaire, not of Peter, but of Christ: neither doth such a congregation therefore cease, to bee deemed as a member of the Catholique Church, (or els the Catholique visible Church is no where) although perhaps no other but negligent Pastors, corrupt in manners, and mingling some leaven, be found throughout all the whole worlde. Such were in the times of Christe, the Pharisees and Sadukes, and the Doctors of the Lawe, whose Leaven hee teacheth, must bee annoyded, which yet hee

Math. 16.6.

coms

commandeth to bee heard, So long as Mar. 23. 23.
 they sit in Moses Chaire. But this place
 peraduenture, is not of enery one dili-
 gently inough marked: for it is to bee
 noted, oute of other places, that the
 writings of Moses, and of the Pro-
 phetes, were reade bee piecemeale in
 the Synagogues. Which thing, the
 Sections noted, euen at this daie, by a
 true order in the Hebrew. Wybles, doe
 declare. Solue, vnto this pure and sin-
 cere reading, was added an interpreta-
 tion, full of Leauen: of which sorte are
 these pointes, which especiallve in Ma-
 thew are plentifully confuted by Chasht.
 Therefore Christ commaundeth those
 thinges to bee heard out of the Pulpit,
 which were by custome, sincerely re-
 cited out of Moses and the Prophetes,
 in the Synagogues: but the Leauen,
 wherewith they did corrupt the puritie
 of Doctrine, to be eschewed. So it is not
 to bee doubted, but that that outwarde
 Worshipp in the Temple, was in the
 times of Christ, diligently exercised
 without Idolatry, which also Goodly
 men did diligentlve perforce, al-
 though

though the right vse of the sacrifices,
 and of the whole lawe, was utterly de-
 stroyed by the iusticiarie Pharisees, and
 by the Saduces, which denied the resur-
 rection, that is to say, the chiefe ende of
 sacrifices. What manner of merchandize
 of high priestes office, there was then,
 and that againste the precept of the
 lawe, appeareth by hillozpes. But this
 fault of persons, in so great confusion of
 thinges, did not abolishe the very facts
 of the priesthoope, which did depend, not
 vpon the priest, but vpon the ordinance
 of God. For there is some certain mean
 thing betwene men meere ly priuate,
 and men lawfully called: to wit, when
 as some (exercising the place of those
 that be lawfully called) are either tho-
 row ignorance, or thorow winking at
 them, bothe with aliand in their name
 execute some publique office, as we
 read, that it was ordayned in the lawe
 of the Romans, concerning one Barbarus
 as Philippus, of which matter we haue
 in an other place spoken more fullye.
 Therefore the Church in deed resigned
 (and that in Pharisiisme and Sadu-
 ciisme)

same) his note, both of Gods seed, and in
some sort also, of the very sowing there-
of, although it were some what defa-
ced, and yet neyther Pharissisme nor
Saducisisme, was a parte of the sound
Church.

But as often as euen openly, the
chape of truth is utterly destroyed, so
that on the one side sincere breade is
not propounded vnto vs, so that a man
maye receiue it: and on the other side,
some Leauen, is so set before vs, that a
man may not relect it, but poysons are
dranke to men vntoilling of the same,
who will account the congregation of
these Churches (or of those which fol-
lowe them) for the true eyther Catho-
lique or particular Church. Nowe I
affirme, that the Popedom, that is to
say, the Church of Rome (as at this
date they call it) hath by little and
little growen to be suche a one. See-
ing that those thinges beeing in deed
fulfylled, which both Paule 1. *Thessalo-*
nians 2. And also Iohn in the descrip-
tion of the Image of the beaste, haue
now so many yeares passe, set before

In the Ro-
mish church
such a one
as now a
good while
it hath been,
all the notes
of the true
Catholique
Church, are
not in some
sort defaced
onely, but
euen utterly
taken away,
as was fore-
tolde by the
Apostles.

our eyes to behold: and the annient fa-
thers, both Greeke and Latin interpre-
ters, Irene, Chrysostome, Hierome, Augu-
stine, Becha, and Cardinall Cusan himselte
also, haue interpreted the same of the
seat of Rome. For which of those three
markes of the catholique Church (wher
of we haue shewed, that one of the one-
ly is vnmoueable and perpetuall, the o-
ther we haue declared also to be some-
time discontinued) remaineth in the po-
pish Church: For to speake first of that
proper, perpetuall, and absolutely neces-
sary marke, that is, the holy word wri-
ten, seeing that that is in the popish
Church, is not set forth vnto the people,
but to me in sundry peeces, and that also
in a strange tongue: and further, seeing
that their shamelesnesse hath proceeded
so far, that they can not beare the same
to be turned, into bulgare & comon spe-
ches, neither yet endure, that the Latin
interpretation being barbarous, and in
many places false, shoulde be amended,
by the Hebrue and Greeke copies, is there
any man, vntlesse he be by the iust iudge-
ment of God blinded, that will iudge
these

these men, to be the Catholique Church
(in which onely there is saluation) and
not rather take it to be that Babylon, out
of which all, that will not perish ought
to depart. But some amongst them say.
We do not onely receiue the writings
of the Prophetes and Apostles, but also
receiue them, and in deed receiue them
more large, than yee receiue them. For
for one and two places sake, they ad the
bookes which are *Apocripba*. As though
in deed to haue books decked with gold
and precious stones, to worship papers
transformed into idols, to sing in a strange
tongue, parcels to:rn in sundry peces, or
to hang them about the necke, or to vse
them in magical inchantments, be the
same, that it is to teach the writings of
the Prophetes & Apostles. and by these to
direct, the whole seruice of God, and to
be short, by these to order, the whole life
of man.

But againe they say we haue euery
sunday sermons, and the readings also
and homelies of the Doctors: and to be
short, admonitions (as they call them)
in parishes. Yea. haue truly. But when

what manner ones, of whome, and to what end are they had?

Note. Now, to comprehend all things in a few words, seeing there be three wayes of corrupting the holy books of scripture, one is, when some thing is taken away from the: the second is, when some thing is added to them: the third, when some thing is changed in them. Who at the length seeth not, that these men are condemned as guilty of so many sortes of falsehoods?

That I may beginne with the law. That unwritten word, which they haue deuised & wil haue to be y^e chifest part of y^e seruice of God, & that authority which they take to theselues, to make lawes to bynd mens consciences, by what name shal we call it? Now, haue they not utterly blotted out, without any shame, y^e second commandement, to the ende they might openly and manifestly, renew al kind of idolatrie, while they haue changed the names onely of ancient Idols? Haue they not oppressed the miserable consciences of Christians, both by new and directly repugnant traditions and vnder

under that cloake, Have they not deuoured Mat. 23. 14.
red widowes houses onely (as in times past
the Pharisees did): but also haue swal-
lowed by empires and kingdomes: To
be shorte, haue they not ouerthrowen
from the very foundations, the ble and
end of the law?

And in the Gospell (the other and the
chiefest part of Gods word) what haue
they left sound: first, what maner of
Christ do they set forth vnto vs: berely,
a christ now in deed indued with a body
without a body: do they propound him, 1. Cor. 1. 30.
as he which was made of God vnto vs wise-
dome? Yea, for sooth, so far as he helpeth
our natural light. Do they propound him
as our whole righteousness: for sooth so
farre as this thing is attributed to vs,
who are therto prepared, partly of our
selues, and partly by grace, that the re-
ward of eternall life, may, by desert be
ascribed vnto the deseruinges of oure
righteousnesse. But what if our owne
deseruinges be not sufficient: Merely,
the deseruinges of some certaine saints
(whose treasure is not yet in deede
drawen out) purchased by a certayne
price

price at y^e hand of these brokers, shal be added vnto vs. And the merites of what saints I beseech you, do they set forth vnto vs: surely, such as the Bishoppes of Rome them selues, shal put into their candle, and such as euery one shal chuse to him selfe for Patronnes and interestors. But doe they propound Christ as our sanctification: yea for Iosiah againe, so far as he augmenteth the remnants of our naturall holinesse. Doe they propound him, as our onely redemption: in deed they doe it in worde, but performe nothing lesse in deed. For they except y^e satisfaction of punishment, which being granted, they make God himselfe most vniust. For what is more wicked, than to require of him, which is not in fault, satisfaction of punishments. And to what ende hath the Lorde borne our sinnes vppon

Isai. 53. 4. 5. the tree: to what end hath our chastisement rested vpon him: But now, seeing we are come to those satisfactions, doe they not most manifestly mocke with God and men, when they teach, that in the sprinkling of coniuered water, in tapers, in spittle, in oyle, in the signe of the crosse,

in

in choyce of meates, in the murmuring
 by also of certaine prayers not under-
 stood, in the prayers of counterfeited saints
 for the most part in the worshipping of
 images, in the ringing of bells, in a cer-
 taine kinde of apparel also, and that af-
 ter death such satisfactions doe consist
 what more? And the most abominable
 wickednesse that hath at any time bene
 committed of any man in the very real
 offering of Christ him self for the quick
 and the dead, which is therefore so much
 the more effectually, as they say by how
 muche it is the more often reiterated,
 but in deed, is an open & manifest trea-
 ding under foot, of the sacrifice, made
 once for vs: when they teach I say, that
 satisfaction for the punishment of sins,
 may be bought at their hands, both for
 vs that liue, and also for them that be
 dead, scorched in that their tier of pur-
 gatory: What manner of thing therefore
 is this Gospell? And what manner of
 Christe is this of the Romishe Pope-
 dome? Who also perceiueth not, by the
 conference of the word of god, that these
 men, by their doctrine of *Opus operatum*,
 that

that is of the worke wrought, haue o-
uerthrowen all the vse of sacraments:
That I may saye nothing of the de-
stroying of the trueth of Christs his
bodye, of his Ascension into heauen,
and of the article of his descending out
of heauen. And that by the opinion of
Transubstantiation, they haue ouer-
throwen the definition of a Sacra-
ment: And that they haue polluted the
Sacrament of Baptisme, with infi-
nite corruptions: And that they haue
taken awaye, such at the firste, one
Element of the Supper of the Lorde:
And whilst that afterwarde by a more
than abhominable wickednesse (chaun-
ging that Sacrament, into that dete-
stable propitiatorie Sacrifice) they
haue utterly taken awaye, all that
holy action, and therefore openly haue
by violence pulled awaye the scale of the
covenant of the new Testament: To
be shorte, that they haue, by as many
falle Sacraments, as it pleased them
to deuise, taken to them selues, the au-
thoritie of Iesus Christs, our onely
lawe gyuer: Therefore what parte of
Gods

Gods worde, haue not these men corrupted, or rather cleane taken away? And then where is that onely, true, perpetuall and necessarye marke of the Catholique Church? Where is that Seed, whiche beeing taken away, the spreading of the Church also vppon earth, muste needes be taken away?

Now, if the question be, touching that Ecclesiasticall gouernement (that I may speake some what more fully of this matter, than heretofore I haue done) what I beseeche you, can a man finde, in the Popishe cleargie, but that Image of the beast? Hath not this high Bishoppe succeeded the other high Bishoppe of Rome, which was wont to be therein the hye of the Gentiles? What say I? Hath nat that Romishe Pope, snatched to him selfe, (by occupying nowe at the laste, and in some ages here to fore, by sittinge in Rome) the verie name, and all the authoritie of the verie Emperour of Rome? For the thinges whiche yet remaine there, beeing Reliques not so muche
of

of the Romaine empire, as of y^e Germane kingdome and gouernment. what are they more I pray you, but a bare shewe and name, not onely because, the emperours themselues doe of their owne accord, at this day, worship the feet of this beast, but also, because, he suffereth, not so much as one of his false cleargie, to be subiect, to any secular power, as they call it: yea rather who perceiueth not, this wicked fellow, not contented, with this so great wickednesse, to be the very same person, whom Paul fore told should sit (after the empire of Rome was destroyed) In the temple of God, and exalt him selfe, aboue all that is called God: For is not this he, that openly affirmeth, that he muste bee indged of no man, no not of the Angelles: Who (if his price be giuen him) boasteth that he can open both heauen and hell: who at his pleasure openly breaketh all lawes both of God and men: who also more than once, with in these few yeares, hath broken downe lawes established by nature it selfe: which wickednesse also the prophane city of Rome in time here to loze,

(in

2. Thes. 2. 4.

(in the raigne of *Claudius* the emperor) abhorred: who hath sold even for a farthing those very canons, whose name was wont, to make a fraide the ignorant people.

And as for those purpled Cardinals, what other thing are they, than an Image, not of y^e auncient senate of Rome, but of that senate which serued the emperors, and pendind the gouernement betweene them: but who is so ignorant of the state of Rome, that doth not perceiue, that that distribution of governments, is a picture of y^e empire of Rome ouerthrowen, which thing also the Bishops of Rome themselves, and the writers that be addicted to them, do witness: And as concerning other ecclesiasticall functions, such as they were ordained of Christ by his Apostles, what doth there remaine among them, but most vayne names and bare titles: For the office of a bishop, which in the beginning, that is, while the Church flourished, was (as *Hierome* also witnesseth) nothing els, but the office of an elder, whilst euen immediatly after the time
of

of the Apostles, it proceeded to those heights of dignities (or as they themselves speake) prelacies, (of which we haue before spoke) is now a good while ago, wholly vanished away amongst them.

Nowe what is it with them to bee a minister? Is it to be appointed to feede some flocke? Is it to haue y^e oversight of manners, and to beare rule in the Censures of the Church? No in deede, but to haue authoritie to offer Christ agayne? What is it to bee a Deacon? Is it to take charge of the goodes of the Church, and righty to dispence them to the ministers, and the poore, and to render an account of that which is receiued and layde out? Fye, fie, for this (except alwaies the yeelding of accounts) is rather the onely chiefe and common office, to all of the whole Popish clergie, & specially of the Pope himselfe: and that so openly and so carefully indeede, or couetously rather exercised, that they exact, (euen of those that bee deade manye yeeres before) a greate Tribute, and, vnto them that be aliue, they doe not free

scarcely give anye thing, though neuer
 so little. Therefore there is no suche,
 eyther Bishoppe or Minister among
 them, as the apostle alloweth of: and
 as for Deacons, not so muche as one
 at all. And yet these bee the men,
 that obiecte vnto vs, the succession of
 the Apostles. And if so bee, that that
 one olde Canon so often times repea-
 red in the aunciente Synodes, and
 altogether agreeable to the woorde
 of God, did preuaile, to wit, that that
 ordination which is boughte by mo-
 ney (that I may omit the principall
 parts of a iust ecclesiastical calling, that
 is to say, trial and election, ioined with
 the free consent of the whole Church,
 which are wholly abolished by them,
 if a man consider the thing it selfe,)
 should be iudged I say, altogether void,
 what marke of Apostolicall ordination,
 shall there bee founde amongst them:
 vnlesse happelye they meane, that
 it is one and the selfe same thing, to
 mocke at the order instituted by the
 Apostles, and to keepe that Order
 di-

diligently, which hath beene delivered
frō hand to hand; and unlesse they wold
proue, that lawfull and currant corne,
were to be knowen from counterfeit
mony, by the bare image, graven vpon
it, and not rather, by the matter it selfe,
especially as often as, they shewe the
same image to both parties.

To be short therefore, what maner of
one is that Catholique church, in which
in stead of true Christ, a most false idoll,
at least wise, in respect of his office, is
set vp; and where in stead of Gods pure
word, partly the traditions of men, and
partly, the traditions of the Deuill are
placed: and where also in stead of succe-
ssion, & Apostolicall ordination, nothing
hath place almost but most manifest
and detestable, euē to the Deuill him-
selfe as it were, both buying and selling
of soules redeemed by the blood of Christ,
in so much that they woulde haue it to
be accounted, an vlawfull thinge to
searche into these matters, yea so farre
haue they proceeded that they woulde co-
demne men (though their cause be not
heard) yf high treason against God and

man

many whereas on the other side if a man should graunt these things, there should be nothing so wicked, so blasphemous, and so horrible to be thought, which a man might not with their good leave liking, think, speak, and write.

But (these men wil say) although we were nothing lesse, than we will seeme to be, both it followe that the name of Catholique Church, which yee take for vs, both agree vnto your Churches: soberly. Therefore we haue in manye now a long tyme agoe desired triall to be made, by the matter it selfe, if their base ceniall may be accepted. We therefore affirme, that the three notes of the Catholique Church (to wit, the seeds of the written words, and the right and lawfull Ecclesiasticall calling and succession, all which we haue restored, are in our possession, and stand on our side. These things they stoutly deny. In deed this controuersie cannot be decided in a few words, neither do I at this present goe about it. But that which I had taken in hand to proue, I hope I haue performed, to wit, that the false and

That our Churches haue all the true markes of the Catholique Church, and specially the pure worde of God.

counterfeit notes of the Church, which they alleaged, are sufficiently confuted, and the true notes of the Church set forth and approued.

For it is one thing, to dispute of those
markes, which they are, and another to
dispute, who haue them. Notwithstan-
ding, because I haue in few wordes de-
clared, that they haue not those marks,
this thing also, I may now speake, that
we haue at least, fve very weighty con-
iectors, which make for vs agaynste
them: to wit, that in discerning and tri-
ng of opinions, we stay our selues, vpon
the only written word of God, that
is, the writings of the Prophets and A-
postles: and that we require the inter-
pretation of it, by the onely conference
of places, and proportion of the articles
of faith. Neither do we refuse the wi-
tings of any either old or new author,
for they may be examined, by the rules
afore sayd: by Gods worde, and the pro-
portion of faith. But what these me ob-
iect agaynst these vpright requestes, it
sufficiently appeareth.

Role in the question of succession and

ordination, they haue thought that not many yeares agoe, they haue found out, a more certain reason to dispute against vs. For they demaund euen with great loftinesse and pride, that we shoulde shew them, whom they haue succeeded, which in our times haue established our Churches, as though we were no better able, to shew our original, thā the Donatistes coulde theirs. We answer that the doctrine which we defend, hath (euen from the time of the Apostles, although heresies haue assaulted it, & the Romish false bishops, and others, made drunk by y^e harlot, haue by al y^e means they could, and that for the space of certaine yerres polluted it) continued notwithstanding, euen vntill our times, & shall continue, euen to the end of y^e world: and that about 200 yeeres since this light of the Gospell began againe, (and that through the singular goodnes of God) in y^e west to appeare, out of y^e filth of popery, & those hidde places, into which these men had thrust it, vntill y^e candlesticks, which were take away, were set again in their places, & by that means the elect people

That our Churches, haue the true Apostolicall succession.

of God, did from all quarters flow together vnto the sayd truth.

2. The. 1. 7. But as concerning the succession of the holy ministry, we say, that that ministry of iniquity (which the Apostle witnesseth in his time to haue bene begun, was not accomplished, but in some procelle & length of time, and therefore y^e that old Church of Rome became, & that but by little & litle, of Apostolical, Apostatical, that is, fallen from the truth: and we affirme that other Churches (as it is euident by histories) did not straightwaies fall away from the foundation, but the verely, when as in the church, the false bishop, and sonne of perdition in deed, calling him selfe the vniuersall head of the Church) did at the length, exalt himselfe above all that is called God. And that this was don when the kings and Princes, yea, and the very Pastors themselues, in other countries, being bewitched by this harlot, had submitted them selues to the feet of Antichrist. Now, when, & by what degrees and sleights that hath bene brought to passe, cannot else wher be better not only known, but euen perceived

Notes of the Catholique Church.

ceived almost by the very eyes, than by
the very lines of the bishops the selues,
declared by god and sufficient writers:
y^e euents and falling out of things iust-
lye agreeing with the foretellings of
y^e Apostles, and y^e expositions of the lear-
ned, both ancient, and also certaine new
writers, which our very aduersaries,
dare not refuse, in so much that y^e which
the Apostle heretofore spake of his mi-
nistery, that his Gospel was bad in deed fro² Cor. 4. 24.
them that should perish, & whome the God
of this world had blinded, that the light of
the Gospel of the glory of Christ should not
shine vpon them, the same we may now
most truly affirme of this wicked An-
tichristian sinck, saining or pretending
the name of the Catholique Church.
Therefore we haue here after the Apo-
stles, for successors, those very right iud-
ging pastors, not onely of the Roman
church, but of other churches also, whose
succession (beeing broken of by these
wolves & tirants) we haue begun tho-
rough Gods goodnes at the last to restore:
so farre of is it, either that we are desti-
tute of the lawful argument of successi-
on,

A Treatise of the true and visible
on, or that they shoulde bee able to al-
leage any Apostolicall succession.

That the
Catholique
Church hath
bene, and in
some respect
as yet is, in
the Pope-
dome thogh
the Pope-
dome be not
the Catho-
lique church
nor any part
thereof.

Math. 21. 33.
34.

Therefore say these men, where was
that Catholique visible Church, aboute
two hundred yeres past? Christ himself
maketh answer for vs, that it hath bin
heretofore, and as yet in some respecte
is, in the bandes of the wicked husbände-
men, who themselues, slew the ser-
uauntes of the Lorde, being sent vnto them,
and with all, as much as they coule, euen
the Sonne himselfe, beeing cast oute of the
Vineyard: and in steede of him, they haue
placed a Christ in words, wherwith they
mocke the people, but in deede euerye
one, euen the wickedst of their owne
sort, that they can or could get. But it
is well, that neyther the eternall kee-
per of that vine, can againe in deede be
caste out, neither could againe be slaine,
who liueth vnto God, and who also
nowe againe appearing, hath begun,
to lette out that Vineyard, to good and
faithfull husbandmen, Paule also aun-
swereth in oure behalfe, foretelling
that which wee see fulfilled: To wit,
that that wicked one, shoulde vsurpe to
him

him self the Temple of the Lorde, vntill the 2. Thes. 2. 4.
 Lorde shoulde agayne discover him. Iohn
 also aunswereth that that woman, hauing
 lately brought forth hir Childe, hath
 togeather with hir Childe, layen hidden in
 the wildernesse, free from the Dragon,
 who trusted to, and vsed also, and was euen
 as it were vphelde with the power of
 Kinges and Princes. And that that ho-
 ly Citye, hath in the meane time conti-
 nued sure, not for a smale time, but for
 two and forty monethes, or a thousand two
 hundred and sixty dayes. But we leaue
 the account of those dayes to Harper-
 witted men: we vrgen onely the matter
 it selfe. Therefore, to speake plainly,
 we say, that so long as that great Mi-
 chaell did appeare by little and little,
 killing that Dragon with the sworde
 of his worde (which hee hath agayne
 committed to his saythfull seruantes)
 or with the spirite of his mouth, that so
 long the Catholique Church, (that is
 to saye, euery number though neuer so
 smal, of such as helde fast both the per-
 sonne, and also the office of the true
 Ch. the) laye hidde in the filthineses

of the Romish Babylon, whilst y^e wicked
one with his angels, vsurping the seate
of the ministry, and the harlot that sate
vpon the seven hilles, did make y^e world
drunke with her dreggs.

But they say, that this true Chürche,
ought alwayes to be visible.

In what
sense the
true Church
is called vi-
sible.

To this, if I shall aunswere, that the
true Church indeed, hath alwaies beene
visible, and so shall be, so farre forth as
she consisteth, of true visible members,
and that it is not a counterfayte thing:
and also that it is visible so farre forth,
as it hath outward and euident marks:
yet not in such sorte visible: as though
they that embrace true religion, should
alwayes so agree, that euery man might
pointe out with this finger, both who
they are, and where they are: if I saye
I shall aunswere this. I shall indeede
speake, as the matter is, and that which
I haue a little before, by reasons and
exampl'es declared: But I make not this
place my refuge: for I saye, that if wee
will fetch recordes, even from the Apo-
stles themselves (who haue as it were
with their finger poyned oute this
wicked

wicked one, and all his false Church)
that then we shall find, that there scarce
hath beene any age, but that therein, so
soone as this Antichriste began to shew
his head, the Lord hath alwayes stirred
vp some, who did set themselves against
his tyrannie. If they denie this thing,
let them laye a wager, but withall let
them giue pledges or sureties for y^e per-
fourmaunce, & I doubt not but we shall
shew forth euen to al men, y^e the thing
is so (vnlesse they had rather be willing
ly blynd) yea and that by good and suffi-
cient witnesses, and by cleare, euident,
and manifest testimonies, drawen out
of their very owne courtes and records.

But the aquersaries cannot so be bzi-
deled, but that they will reply, deman-
ding at the last, what laying on of hāds
we are able to alleadge, that they haue
receiued, by whō, in our time our chur-
ches haue bene established. For so I re-
member, *Spensa*, a Doctor of the Sorbo-
nistes, did cry out against vs, by whome
afterward there was published concer-
ning these matters, a *boulome verge*
grosse, and full of slaunders.

That the
true laying
on of hands
remayneth
vvholy with
vs.

First

How farre forth the lay
ing on of
handes hath
beene coun-
tered necessari
to a lawfull
calling.

First I answere that, which he him-
selfe elsewhere hath noted out of *Hierom*,
against the **Luciferians*, which place al-
so *Gratian* hath put into his decrees: to
wit, that the laying on of handes after
baptisme pertaineth rather to the honoz
of priesthood (as they call it) than to bind

*So called of
one Lucifer,
vwho helde
that the soul
vvas of the
substance of
the flesh.

it. After this sort therefore I saye, did
Hierome iudge whome they call vpon
amongste their Sayntes. But they
will replie forsooth that he disputeth of
laying on of handes in confirmation,
and not of laying on of handes in ordi-
nation, as they are wonte to speake.

Whiche that I maye graunte to bee so,
(although *Spensa* thoughte otherwise)
what shall this replication, or excep-
tion helpe them: for they themselues do
not onely number confirmation among
the Sacraments, but also (when it plea-
seth them) they account it more excel-
lent, than Baptisme it selfe. But let
vs omit this thing. They confesse (vn-
lesse they will dissent from *Bernard*, in
his Epistle 77. who notwithstanding,
standeth bothe vpon the worde of God,
and

and also bypon the authoritie of *Austen*
 and *Ambrose*) that those whiche are of
 the peeres of discretion, are blotted out
 of the Church, for contempt of Bap-
 tisme, and not for the want of it. And
 what shall let vs, that wee maye not
 muche more speake the same thing, of
 the laying on of handes, vled in gi-
 uing orders: vnlesse peraduenture, they
 shall saye, that that is more to bee re-
 quired vnto the holy Ministerys, than
 Baptisme vnto saluation. But howe
 can these excellent seruantes of God,
 seeme to haue contemned the laying on
 of handes, which in our time, by a ve-
 ry Heauenlye inspiration, haue deli-
 uered the Church from the Tyran-
 ny of Antichriste, when as they had
 none, of whome they could lawfully, e-
 uen by the warrant of the olde Canons
 themselues, aske, or receiue the same?
 for I haue before shewed, & yet affirme
 this thing, that there can not be found
 one amongst the whole clergie of Rome,
 which is able, by the pure and auncient
 canons, to defend their ordination to be
 lawfull. What say I? It appeareth that
 euen

AA.8.4.

AA.8.14.

even in the most pure Church also, the laying on of hands, was not counted so necessary: for who I beseech you laid his hands upon *Philip*, that of a Deacon he should be made an Evangelist: who laid hands upon them, in that firste dispersing of them selues abroad at *Hierusalem* (the very Apostles also being ignorant therof) preached the Gospel with so great fruit in *Samaria*: but these men, *Peter* and *Iohn* were afterwarde sent, who should lay their hands upon them. Yea for sooth vpon those who beleued and were baptised, for as for the which first had preached the Gospel vnto the: there is no mentio at all made of them. But let vs put the case that this place were to be vnderstood of these men also. The Apostles therefore ratified that, which the other as occasion serued had done, euen before examination, and before ordinary election, not meaning to make the laying on of hands, to be absolutely necessary. And if these men be the successors of the Apostles (as they will be called and accounted) why haue not they them selues also, & that by the example

example of the Apostles, made haste, to
approoue at the least, the zeale of godly
men: **Q** why did they not helpe, the at-
tempt of that Archbishop of Colen, ra-
ther thā they should haue betrayed him
to that Romish *Antichrist*: for a reward
also, of which wicked deed *Groppius* had
the Cardinals hat bestowed vpon him,
a couer in deed worthy for suche a cup.
For sooth (they will say) because ye are
heretiques. Wherefore the question must
be of the doctrine and not of the laying
on of handes, and then (as I hope) we
shall get the victory.

But they will againe reply that that
thing was lawfull at the first, when the
Churches were springing: but now an
order beeing once established, the same
thing is not lawfull. I aunswere that
I confesse, there ought great regard, to
be had of the times, & that they are not
to be borne with all, who violate the
lawes of the Church, beeing well esta-
blished. But what if I shall say that the
lawes of right and lawfull ordination
are not violated by vs, but that (when
they were taken away and defaced by
them,

them, that sayned them selues to be the keepers of that order) we haue applyed our selues to the restitution, and restauration of them? For, that this thing is so, it appeareth by this, that (excepting the ceremonies which are iustly abrogated) al thinges comanded in the word of God, and prescribed in the auncient pure canons, are obserued exactly in our Churches, but amongst them, manifestly neglected. Now, who, when Pastors by common consent, are chaunged into Wolues, woulde saye, that the sheepe shoulde looke for such manner of ayde, from Wolues: and that shoulde bee condemned, whiche after the example of the Prophets, doth willingly set him selfe againste wolues: Let this controuersie therefore be firste disputed of, before the question be made, touching the forme of ordination: and let these men leaue of to boast of the apparell and outward shewe of Pastors, when as inwardly they be rauening wolues. Merely Christ commandeth true Pastors to be distinguished from false, not by playning on of hands, but by their fruits, & is,

Mat. 7. 15.

Mat. 7. 16.

by doctrine and maners. But what will their Pastors that be made, by Bulles and licences, answer to these things?

They being enforced, to condemne extraordinary vocations, and that more than once, and without exception also, at the laste they flie vnto myracles, which they will haue of necessitie to be requyred, to this extraordinary vocati-
 on. But if a man bydde them alleadge, oute of what place of Scripture, they haue at the length drawen this rule: then it necessarily followeth, eyther y they can speake no more than sylbes, or els betoake extream shamelesnesse.

Now, firste it is manifest that the gyfte of myracles, hath alwayes beene free, that is, set in the power of God alone, who hath gyuen the same at certayne tymes, and to certayne persons: Therefore we can make no rule of it. Next, seeing that not onely Christ hath fogetolde, but also the olde and new stori-
 es witnesse, that this gyft, was com-
 mon both to true, and also to false Pro-
 phetes, what madnesse shall it argue,
 to bee desirous to haue the false sena-
 ding,

That mira-
 cles are not
 necessary to
 prooue anye
 holy, lawfull
 vocation, ei-
 ther ordina-
 rie or extra-
 ordinarie.

ding to be discerned from the true, by
miracles?

By what
meanes false
vocations
may be pro-
perly discern-
ed.

When you will say, it shall be lawfull
for euery one to teach in the Church: no
in deed. For who soeuer (where there is
place for order) dispiseth that order, he
declareth by this very thing, that he is
not of God and therefore not to be heard.
Therefore the *Donatists*, who were in
deed *Schismaticques*, are by this reason
iustly cōdemned, because, though it had
bene most true, which they objected un-
to *Occianus*, yet the order of the church
was not for that cause to be broken, and
they were not to be bozne with, when
for the defection of some Churches, they
cryed out, that all the world was fallen
away. But where a generall disorder,
vnder the shew of order, beareth sway,
and no remedy can be looked for, from
the authours of this mischiefe: then
doubtlesse, this must be performed that
euen as when a fier is rayled in a City,
those men cessing, by letting the city it
selfe a fier, which by the ordinances of
the city, ought to haue come to the quen-
ching of that fier, it is the part of euery
good

god Citizen, to carrie water, yea euen
without order, and to cast it vpon the
flames: so in this, much more dangerous
fire of the Temple of the Lorde, it is the
duetie of euery godly man, as muche as
in him lieth, to set him self against that
euil: and also of the godly magistrate,
to provide that a lawfull order bee re-
stored. So haue the godly Prophets in
times past done: so haue y^e godly kinges
Ezechias and *Iosias* done: and vnlesse y^e
very ch^ristian Emperors, when heresies
bare greate sway, had interposed their
authoritie, none had more beaten down
the Church (as at the length we see it to
haue bene done) than they that gouer-
ned the chiefest seates. And if notwith-
standing all this, there haue bene no
ordinary vocation, in the times of these
ancient Synodes, we muste know that
that fell out in deed, because, that a law-
ful order then established in the church,
was not altogether abolished, as it is
manifest that it hath bene performed,
now sundry ages since, thorow the ty-
ranny of the false Romish Bishop: ther
remayning amongst them not so much

as a very slender shadow of the principal parts of Ecclesiasticall vocation: to wit, of triall and election: but (after a most filthy sale of all thinges), they vsing onely a vicelike kinde of laying on of hands, thereby to deceiue the comon people.

VVe want not euen that laying on of hands ywhich the false church of Rome, doth vntro-ly make simply necessarye to a lawfull calling.

But though these thinges were not forcible (which indeed are yet notwithstanding most strong) what doth an extraordinary vocation appertaine to vs? For it is most manifest, that those firste restorers of Gods house, in the dayes of our forefathers: to wit, *Wickliffe, Hus, Hierome of Prague, Luther, Bucer, Oecolampadius, Swinglius, Pellican, Haller,* and very many other) had the selfe same laying on of hands that these men require, giuen them by their Bishops, to teache the people: by whome afterwarde the Churches were, by little and little restored: In which Churches also, we affirme, that the true vocation of pastors, Doctors, and Deacons, was restored. Now I call that a true calling, which is according to the prescript of Gods word.

But

But here againe our vnderly officers suppose, that they haue found out somewhat, wherin they may iustly blame vs. For they deny, that albeit those men, whom euery now we name, were ministers, & therefore we are lawfully ordayned, seeing that Bishops onely may ordayne ministers, muche less say they, can we be Bishops. That deed we willingly leaue vnto them, in this state of bishoppely gouernment, whereof I plainly say, that the holy Ghost was not the author, but man's wilfulness, and vppon which, vnlesse we perceiue that God hath layed a curse, verely we do as yet see nothing at all, and were as a viper in our bosome, which will againe kill the mother. But of this matter we will speake in an other place.

The laying on of hands, belongeth to the presbitrie and not to that state of Bishops which men haue deuised.

Now onely I demand of these men, from whence they haue set this for forth from the second Canon of the Apostles, (as they call it). But Gelasius the Pope him selfe doth reckon these Canons, amongst the writings counted Apocryphal: to wit I suppose, at the least for the titles sake. For he must needs be too

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impudent, that woulde deny these Ca-
nons, to haue bene made in more ages
than one, so farr is it of, that ridiculous
invention (attributed to I cannot tel to
what Element, and lately published in
Greeke and Latin, in which the Apostles
are brought in one by one establisshing
these matters, may bee allowed of any
man that is of any sound sense or iudge-
ment. But to what end should we han-
dle these thinges so largely? What the
Euangelists were aboue the ministers
of which we speake (for otherwise Peter
the Apostle calleth euen him selfe a fel-
low minister with the. 1. Pet. 5. 1.) these
men dare not deny, because the Apostle
him selfe setteth them before Pastors
and Doctors Ephe. 4. 11. But euen Paul
him selfe witnesseth, that Timothie, not
appointed a Bishop to Ephesus, or any
other Church, but an Euangelist, and
the companion of Paule the Apostle, did
not receiue the imposition, or laying on
of handes, no not from Paule him selfe,
but from the presbiterie, that is, from
the companie or felowshippe of Elders.
Therefore if these men that mind to de-
send

send the false bishoply tyrannie, be disposed to reason, let the dispute not with *Geminianus* (as y^e ciuill lawers are wont to say) but with *Paul* him selfe. We be reely thinke those to be lawfully ordained, who hauing according to the Apostles rule, an exact inquirie of their doctrine and maners going before, and a free and holy election, by the consent of the whole Church, which they are to gouerne, are consecrated and dedicated to God by solempne prayes, and the very rite of laying on of handes vsed (if men shall so thinke good) but yet simple, and of it selfe, and not defiled with any traditions of men.

Now seeing these things are so, I say that the fauourers of the false Romishe Church, doe in vayne set out or obiect, those three notes of the Church: to wit, succession mererely personall, a calling sundred from the doctrine of the Apostles; and the laying on of hands. And I say this, both because that none of these by it selfe, can be either, a true, or simple necessary, or perpetuall note of the vniuersal Church; and also, because that

The conclusion of the vvhole Treatie.

Though it were so, yet that no one of
these notes at all, can be founde, in the
false Romishe Church, which doth not
withstanding tal hir selfe, (though most
falsely,) the vniuersall Church: and on
the other side I affirme, that that onely,
true, necessary and perpetuall marke of
the Catholique Church, that is to say,
that doctrine, which is most perfectly
contayned in the wytyngs of the Pro-
phetes and Apostles, both once agayne
shyne bright and cleere in our Churches:
and to be shorte, that the very personall
succession, vocation, and ordination of
the holy and right ministrie, are resto-
red in the same our Churches: and that
we haue not forsaken Syon, but haue fled
out of Babylon as the Lorde warneth vs:
that, wee haue not rent in sunder the
Church, but following Pauls fact, in the
Church of Ephesus, mentioned Acts. 19.
9. haue seperated Disciples to the Lord: and
that we haue not by the example of Je-
roboam, or the Dondisties, set vp altar a-
gainst altar, but casting the altar brought
from Damascus out of the Lordes house,
we haue begun to restore the true and
sincere

Reuel. 18. 4.

to no man

shall say

unto him

2. King. 16.

10. &c.

sincere worship of God, which worke
also I hope (although Sathan, do by his
ministers set himselfe against the same,
both within the Church, and without
it) shall yet notwithstanding (when that

2. Thes. 2. 8.

sonne of perdition, shall at the last be

thorowly ouerthrowen, by the spi-

rit of Gods mouth) be blest

sedly atchieued and

finished.

τω θεω δόξα

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